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CALVINIST CONTACT
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Muslim world is in turmoil
Ripe for Christian message

by Bassam M. Madany

Rev. Madany is an Arabic radio minister with the Back to God Hour.

Future historians will have to decide which was the most decisive day for North Americans becoming aware of Islam. It may have been November 4, 1979 when the hostages were seized in Iran, or it may go back to the Arab-Israeli war of 1973 and the long lines at the gas stations in so many countries.

But certainly an event which took place early in this year will rank high in importance. This is when 40 Islamic nations met for a summit conference in the city of Ta'if, near Mecca in Saudi Arabia, to launch a program of mutual self defense as well as the promotion of Islamic interests in the world.

How thankful we must be to our sovereign God, who has led us, before this resurgence of Islam, to establish a solid approach towards its evangelization—by means of radio, correspondence and the printed page. Through the broadcasting of the Word of God in Arabic we have been able to show to the Muslims the Christian answer to the problems they are experiencing from secularization.

By following firmly in the tradition of the historic Christian faith we present to the Muslims a message which is thoroughly theistic, Biblical and redemptive. While taking into account the traditional Islamic misunderstandings of Christianity, our approach has never been polemical, but rather irenic (peaceful).

Do we have any indications that this approach is getting the Christian message across to the Muslims of the Arabic-speaking world? Our answer, which is based on the study of thousands of letters which have come from every part of the vast Arab world, is a definite "Yes." The careful reading of over 100,000 letters leaves us with absolutely no doubts on this score.

We tend to forget that Muslims today are living in the same world, and coming under the same impact of antitheistic worldviews as we are. Looking at the discord in the Arab world (Morocco with Algeria, Libya with Egypt, Syria with Iraq and Syria with Jordan) an Arab cannot help but be confused. While he is told by his leaders that they all belong to the family of Islam still they do not see any fruits of this unity. The very fact that after six years of civil war not one Arab nation has come forward to help Lebanon gain true peace is an indication of the confusion that reigns within the Arab world. At this very moment the Libyan troops on the Sudan-Chad border are endeavouring to upset the regime of President Nimeiry in the Sudan.

It is no exaggeration to say that our broadcasts, which include sermons, Bible studies, and doctrinal and practical messages, indicate to the Muslims of the Arab world that the Christian faith has real answers to the complex problems of today. While the Islamic prohibition of the re-emergence of the church is the main hindrance to the organization of national Christian churches in the Arab world, yet we should never forget that there are hundreds of converts from Islam.

In many cases, these converts have been brought to the Lord Jesus Christ through listening to the Word of God over the airwaves. Radio missions may appear to be a new way to bring the Gospel to the Muslims, but it does not in any way represent a radical discontinuity from the past methods of missions, specially those which began in the 19th century. Radio is simply a gift of God for the ongoing mission of the church which allows us to get across the message of the liberating and redeeming Word of God.

After 23 years as a radio missionary to the Arabic-speaking world, I am extremely hopeful about the future. My optimism is derived from two sources:

1. From the Bible which gives us ample indications concerning the ultimate conversion of people from every tribe and nation, before the end time.
2. From the enthusiastic and heart-rending responses of Muslims who appreciate so much the Gospel coming to them over the airwaves. They crave the privilege to belong to Christian churches. Pray for new conditions which will allow such a thing to happen.

OCSTA 1981: A growing sense of professionalism with continued commitment

Woodstock teacher Gary Aalbers chats with Mennonite teachers Levi Frey and Lydia Brubacher at the Ontario Chr. School Teachers' Federation Convention, in Hamilton. See page 8 for B.C. teachers' convention. — *Photo by Harry de Vries.*

by Harry A. de Vries

Some 500 teachers of the Ontario Christian School Teachers' Association (OCSTA) met in Hamilton October 23 and 24 for their lively annual professional convention. They came from an area stretching from Thunder Bay to Kentville, Nova Scotia, and from Owen Sound in the north to Rochester, N.Y. in the south to share in spiritual renewal, to compare notes, and to spend time at professional development. The Rochester teachers were special guests, together with Levi Frey and Lydia Brubacher from a Mennonite school in Mount Forest (ON).

Renewal

In his President's greetings in the convention booklet, OCSTA President Marly Breems urged teachers to have a "strengthening experience" at the convention. They did. The daily devotions, the opening and closing addresses, and the spirited singing left their impression.

The foundational address delivered by *The Banner* editor, Rev. Andrew Kuyvenhoven, dealt with some basic questions of Christian education in context of the convention theme, "Wait ... be renewed," taken from Isaiah 40. Kuyvenhoven's assessment of Christian education was that it is not a cut and dry business; Christian education, or any other Christian endeavour for that matter, cannot be institutionalized into a neat package, not even into a Christian curriculum alone, but rather it is an idea that realistically has its problems, both in theory and practice.

As opposed to the separation of nature and grace, he noted, "the salt must be in the potatoes." Evidence of Christianity must be found in the teachers, the students and the curriculum. The last 25 years of growth in Chr. education, he added, have shown that we must stand back and assess the cause objectively. We cannot claim more for Chr. education than God has promised, but we must claim what he has. Important, too, is the realization of the fact that Christians also share in humanity with its basic educational needs. Kids will be kids. They all need to learn basic skills. A bit of Christian icing in teaching, however, will not do. Teachers need to be aware that there is an antithesis, an obvious difference between belief and unbelief. But the problem is how to express the difference. "The direction of Christian education," he pointed out, is a result of "a relation with God, a dynamic covenantal affair into which a person is drawn."

He concluded that, "Those who wait upon the Lord shall renew their strength." The final stanza of the convention theme song, "Thou wilt keep him in perfect peace" reiterated that message.

Workshops

The 45 workshops were designed to meet a variety of teachers' needs for both the high school and elementary levels; from the nature of specific teaching methods to the content of specific courses such as music, art, and physical education. Some workshops were general and dealt with discipline in the classroom, nutrition, grief, and faith and learning. Yet others were geared to individual needs and interests of teachers: "The Workaholic: A Christian Perspective," "General Insurance," and "Time Management."

If complaints can ever be a positive indication of results, the main criticism of this year's workshops was that the one hour and fifteen minutes alotted each of them was too short. Although professionals outside OCSTA led some of the workshops, many District 10 teachers were involved in presenting professional advice. Henk Nienhuis of Hamilton focussed on drama as a subject and on easy-to-do dramatic exercises, as well as on the production of plays and skits. Joan Chorostecki of Toronto dealt with French at the high school level. And John Byl, formerly a teacher in Chatham, discussed various aspects of competition in the school

continued on page 21

VIEWPOINT

Sadat's assassination came as no surprise

The assassination of Anwar Sadat is a personal tragedy for the family and an extremely unsettling influence in the Middle East. But it should come as no surprise.

Mr. Sadat and Begin together shared the Nobel Peace Prize for their initiatives for peace in the Middle East. And they remain potentially courageous acts. There have been many lives spared while the final resolution of the Mid-East problem met with one delay after another. Mr. Sadat also had a way of dealing with opposition that invited violence. His imprisonment of leaders of opposition parties is the most recent example.

The occasion of his assassination was another contradiction of this Nobel Prize winner: it was the annual October 6 military parade, celebrating the anniversary of his greatest military triumph - Egypt's attack across the Suez Canal into Israel's occupied Sinai Peninsula during 1973 war.

Even the annual parade was a reminder that his claim to fame began with war, the very war that eventually led to his being a laurate of peace. Mr. Sadat lived and died in uniform at a parade of weapons that kept his dream alive. Although his death should come as no surprise, it is news which the Middle East and particularly Egypt did not need to hear. Mr. Sadat's decision to jail 1,600 opponents a few weeks ago means that Egypt is still very far removed from democratic decision-making. Mr. Sadat controls the press and has crushed virtually all dissent.

Such dramatic moves to consolidate power may be useful in the short term to solidify power, but they do come back to **haunt you.** Mr. Sadat lived and died by the gun. It is a legacy Egypt cannot easily leave behind.

Ben Vandezande

Sects and cults

Zen Buddhism

Zen is impossible to explain. It doesn't make sense. If you understand Zen then I have failed to convey its meaning. No one can systematically clarify its basic beliefs. But if this is so, why take the time to read this article?

After the Second World War, and especially during the 1960's, the era of the rise of America's counter-culture, Zen Buddhism began to command the interest of many non-oriental youths. There are now about a score of Zen Centres in the U.S. Zen disciples can also be found in Canada and in Western European countries. Its main centre is a monastery located at Tassajara, 150 miles south of San Francisco.

Zen originated in Japan where it profoundly influenced its culture, including the famous landscape paintings, the beautiful flower arrangements and the gracious tea ceremony. Interestingly, while North America goes through the Zen fad, Zen is declining in Japan where it was a powerful movement for some 800 years.

Why is Zen so appealing? You wonder what makes youth try out the way of Zen. It seems that Zen meets important religious needs of a secular age. Can you be religious while totally secular at the same time? This is possible according to Zen. It promises a way of bringing man to the absolute awareness and allness of God through the exploration of the mind. Salvation is sought through going into the self. Zen recognizes that the deeper one goes into himself through meditation the more one thinks he is "it" and not "he".

Many young people who have become drawn into Zen never thought of it as a religion, but rather as a way to get the most out of the NOW. It is a philosophy of the immediacy. Today alone is what counts. Forget about the past or the future. Zen is anti-intellectual and anti-ideological. It is irrational. It neither preaches nor makes any moral demands. The supernatural is denied. There is no rigorous code of behaviour. It doesn't have any absolutes.

Zen is not interested in a creed or in any profession of faith of any sort. All it wants is an experience. Though it may use the word God, it is atheistic in practice. Zen's foremost Japanese expositor Daisetz T. Suzuki comments: "Zen has no God to worship, no ceremonial rites to observe, no future abode to which the dead are destined, and, last of all, Zen has no soul whose welfare is to be looked after by somebody else and whose immortality is a matter of intense concern."

The young people who have become Zen disciples have often been involved in the drug culture. They leave behind their drug induced experiences for the promise of a straight trip with Zen. Jacob Needleman, in the *New Religions*, states: "Almost all of the American students I interviewed (at the Zen Centre) spoke with respect of drugs such as LSD. Some said that without the drug experience they would never have been opened up to the possibilities in themselves which are being realized in the Zen practice. Drugs gave them so to say, a taste or glimpse of enlightment."

William J. Petersen, in *Those Curious New Cults*, observes: "But there are other reasons why Zen is attractive. It contains no talk of morality, no commandments, no mention of sin. In fact it stresses the idea that you must accept yourself as Buddha."

Zen Buddhists trace their origin to Gautama Buddha (6th century B.C.) and his flower sermon. It was a message without words. Buddha held aloft a golden lotus and said nothing. Around 520 A.D. a man called Bodhidharma carried the insight of the lotus sermon from India to China. After Zen Buddhism began to wane in China it caught on in Japan.

Without words

An important fact in Zen is to remember the emphasis on the non-verbal. Even in their own writings the fact is pressed home that Zen cannot be equated with any spoken word whatever. The way to Zen is paved with contradictions, bewilderment and amazement. It is just not concerned with the limitations of language and reason. It seeks to transcend the mind until reason is collapsed, opening the way for intuitive experience.

How do you get to know Zen? "An ancient master, when he was asked the meaning of Zen, lifted one of his fingers. That was his entire answer. Another kicked a ball. Still another slapped the inquirer in the face...a monk approaches a master saying, 'I have just come to this monastery. Would you kindly give some instruction?' The master answers, 'Have you eaten your breakfast yet?' 'I have' is the reply. 'Then wash your bowls.' It is said that this conversation accomplished its purpose. The inquirer was brought to the understanding of Zen."

Three key words give a little insight into this medley of confusion called Zen: zazen, koan, and sanzen. Zazen in Japanese literally means "seated meditation". Devotees sit in the lotus posture, taken over from India. Their eyes are half open, their gaze falls unfocused to the floor a few feet before them, the soles of their feet face upward on their thighs. They sit erectly hour after hour, trying to develop their intuitive powers (thought to centre somehow in the abdomen).

On what do they meditate? On the koan. In Zen literature there are 1,700 of these koans. What are they? They are seemingly fantastic and even absurd statements. To the Westerner they appear illogical. They just can't be grasped through one's intellect. The meditation on a single koan may take as long as writing a doctoral dissertation.

Here are some koans for mental gymnastics: "A cow passes by a window. Its head, horns, and the four legs all pass by. Why did not the tail pass by?".... "We are all familiar with the sound of two hands clapping. What is the sound of one hand? (If you protest that one can't clap, you go back to the foot of the class). Such a remark simply shows you haven't even begun to get the point." As the devotee meditates he may not consult a fellow cult member. Books will not help either. But he may seek the advice from his teacher in a private audience. On the average he does this twice daily. This consultation is called a sanzen.

What is the ultimate goal of all this? It is satori. Not the understanding of truth but an immediate intuitive experience of it. It brings a feeling of oneness with all things. Suddenly you are no longer thinking but feeling. Light has burst into the soul. You have attained enlightment. Huston Smith, in *Religions of Man*, says: "Though its preparation may take years, the experience itself comes in a flash, exploding like a silent rocket deep within the experiencer and making everything look different thereafter."

Zen followers are totally preoccupied with their salvation and welfare. They have neither social concern nor social awareness. In the East begging is their means of support. Zen has nothing to say about good and evil, life and death, suffering and pain. It contributes nothing to the world. A Zen poem says it all:

We eat, excrete, sleep and get up;
This is our world.
All we have to do after that -
Is to die.

Zen Buddhism is poverty-stricken. If God has revealed Himself in Jesus Christ, why meditate lifelong with just a small chance to receive a divine light? In Christ we have true enlightment. Jesus said: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12).

Johan D. Tangelder

Calvinist Contact

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LETTERS

There is tremendous need for Bibles in communist world

Dear Sir:

I wish to reply to an article which appeared (October 9, 1981) regarding the controversial subject of Bible smuggling to Communist countries. My first reaction was 'here we go again; I will not reply to this; let them say what they want to; if they want to be fooled, so be it.'

However, we have received a few inquiries from Calvinist Contact readers expressing confusion which made us decide to give our point of view. It is hoped that you will be so kind to print the following remarks, so as to put the record straight.

First of all, the article is said to be "an analysis" and I take issue with that, as it only mentions three Communist countries, Russia, China and Hungary. Further, it only relates to conditions in China and Hungary and does not mention the USSR anymore. This can hardly be called an analysis since the Communist world unfortunately is much larger and conditions do vary substantially from country to country.

It mentions that 135,000 Bibles were printed in China. This is only a drop in the bucket in any situation, let alone the Chinese one. Reports have come into our office from our co-workers in Japan, which give the disturbing information that the official Bibles printed in China are slanted to promote the Communist line. If this is true, it represents the first time that a Communist government is changing the Biblical message to spout the Communist line.

The situation in Hungary is entirely different from that of Red China. It is one of the more "liberal" Communist countries. It's independent course has opened the country for Western trade, technology and, of course, tourism. On the surface there is seemingly more freedom. However, that is deceptive. Most Hungarians living the West, in particular those who fled the country after the 1956 revolution, will tell you that things are not so rosy as might appear at first sight.

Enough about this, and back to the controversy. There is no doubt that in part there has been a change in Communist policy regarding the Bible distribution in their countries due to the ongoing smuggling efforts. More Bibles are officially being printed in Communist countries than ever before. And for this we are thankful. The Bible is God's Word and when and wherever His Word goes out, we have the promise that it shall not return unto Him void. Isaiah 55:11. This, of course, also applies to officially printed Bibles in Communist countries.

However, such permission to print must not be seen as a more tolerant attitude towards religion. Marxist-atheism is as hateful as ever and still dedicated to the eradication of all religion. In Red China alone, there are reports that 250,000 new lecturers on atheism have been added to an already large number of such lecturers in the last few years. Communist publications such as "Crocodile, Scientific Atheism & Nauka I Religia etc., continue to pour out their hatred and contempt for religion in each of their issues, inspite of the so-called consessions of more Bibles. The old saying: "If you cannot beat them, join them" also applies here.

We believe that the policy to allow more printing of Bibles has a two-fold purpose. Firstly, it must be seen as an attempt to control religious expansion within their respective borders. In most cases the Bibles in question are sold to the official registered churches, strictly for their own use. Distribution on a wide scale is not possible. In most Communist countries, Bibles cannot be bought in the store. Poland, Hungary and Yugoslavia are the exception. However, the claim that there are 1,200 "Sale points" by the Reformed Church of Hungary alone is doubted by most observers.

Secondly, this policy is also aimed at Christians in the West in the hope that it will "prove" to them that smuggling is no longer needed and funds given for that purpose are a waste of precious money. In order to give this story more credibility, official church leaders such as Dr. Tibor Bartha, whose wages are coming from the government, are compelled to express their grievance over the smuggling efforts from the West.

Then, please bear in mind that compared to the West, the publication of the Bible in Communist lands is very small and does not even come close to fulfilling the needs for Scripture. This **must** be supplemented by Bible smuggling, However, there is more. The article only mentions Bibles. What is also needed are concordances, hymn books, Bible atlasses and courses, good and wholesome literature for adults and children. Many of the Wurmbrand books are in great demand. All these must be smuggled in as the official churches will never receive permission to have such material printed. We, of Jesus to the Communist World Inc., have dedicated ourselves to the task of also making available such material. Our printing presses in Holland, Germany, India and Australia provide this material for all of the Communist World. We will continue to do this as long as it will be necessary and God gives us the opportunity.

In closing, we are sorry to note that the Evangelical Press, the American Baptist News Service and the Baptist World Alliance, in spite of all the evidence to the contrary, continues to promote the Communist line of religious freedom in Communist lands.

Klaas Brobbel, Director
Jesus to the
Communist World, Inc.
St. Thomas, ON

History of the "handshake" dates back to Afscheiding

Dear Sir:

It was interesting to read in **Calvinist Contact** (September 25, 1981, p. 6) the article by Rev. C.D. Tuyl about what he calls the mysterious element in the liturgy of many of our churches. He, as a minister, knows a lot more than I do, but I doubt that word **many**. To help Rev. Tuyl in his research, did he ask himself the question, when or where did this mysterious element start and what kind of value did it express in the liturgy. I assume that any synodical committee which he likes to support, to improve the una sanata in the churches, would ask that question first.

I became aware of it, even though I was not looking for it, when 50 years ago I had to make an essay for our meeting of the Jongl. Vereen. op Geref. Grondslag about church history. I read the books of Dr. J.C. Ruiman; he wrote three books, namely: a. Revell; b. Afscheiding; c. De Doleantie. I am not sure, but believe that he writes in the second book about the Afscheiding, that, according to Dr. Ruiman, the handshake was introduced at that time.

The purpose of the handshake was that since the ministers were scarce at the beginning of the Afscheiding, the congregation came together to listen and to hear the full preaching of the Word of God, and not to listen to a subjectivistic or a pietistic preaching which was very commonly heard in those days in the State Church in Holland.

Covenantal preaching was strange at that time, as the fruit of the Golden Century and the French Revolution, that pietistic word sounded nice to human ears, but brought spiritual deadness and Deformation in the Church.

For that reason, the elder of service had to shake the hand of the minister to assure the congregation that it was the right minister which came onto the pulpit and the same elder was responsible for shaking the hand again when he came off the pulpit, to signify with the handshake to the congregation that the full Word of God had been preached by this minister.

In those days, a minister might come from a distance of 30-50 km or more, and most of the congregation would not know who this minister was, so the handshake confirmed that the right man had been on the pulpit. This took away the doubt of the congregation.

This continued also during the Doleantie and by the Gemeente Onder Het Kruis, this according to Dr. Ruiman. I doubt that these books can still be bought; I also cannot remember the publisher's name.

However, I don't see any need to have a Synodical Committee consume a lot of time to study this matter as long as any congregation can listen to covenantal preaching and hear the full Word of God proclaimed. Then this element has no more value in our liturgy today.

John Joosse
London, ON

Experienced "warm unity" among philosophers

Dear Sir:

A well attended philosophy conference held at the Institute for Christian Studies in Toronto, August 3 - 9, underscored the continuing interest in philosophical concerns. Indeed, it may be said that Christians doing philosophy and Christian philosophy are both doing well in the final quarter of the 20th century.

Despite the technical-practical bent of our day and despite certain misgivings about the rarefied atmosphere and peculiar jargon associated with "lovers of wisdom", the ICS brought together an impressive cross section, international in scope, of Christians and others whose field or interest is philosophy.

The excellence of the conference did not lie in any basic agreement regarding its theme: "Rationality in the Calvinian Tradition". For whether the discussion focussed on the history of the traditions or the systematics of the traditions, or even the understanding of the concept "rationality" and the role of Christian commitment in all of this, there was no easy agreement. Rather, the excellence of the conference lay in what might be called the "openness to each other", the growing realization at the conference that communication was taking place in spite of some far reaching differences. That, in fact, a true philosophical dialogue was beginning to take shape.

Surprising to some of the participants was the general lack of the so-called Dooyeweerdian terminology, though his intentions were well represented. What they heard instead was the formulating of problems and the forging of answers in accessible language. Because of this, in part, there was a refreshing drawing together in mutual understanding of old "philosophical foes". Easy caricature of differing positions had no place. The underlying faith commitment of the majority of the participants and their acceptance of the "others" present lent a warm unity to the proceedings. And philosophy, which is after all man's work, began to sparkle.

The point I am making in this short report should not be passed by too quickly. Twenty-five years and more have gone into its making. It is an achievement to celebrate and a challenge to build upon.

Graham E. Morbey
chaplain
Universities of Waterloo and
Wilfrid Laurier

Subscription price increases

Substantial increases in the cost of postage are scheduled soon by the newly formed Canada Post Corporation. A 75% increase in First Class mail and an 18% increase in Second Class mail will mean an added burden on Calvinist Contact's budget.

This, combined with a proposed 17% increase in the cost of printing the paper means that the price of subscriptions to C.C. will have to increase.

Therefore, effective November 1, 1981, the cost of a one-year subscription will be $20; a two-year subscription will cost $36.

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Church Page

In touch with Nigeria

Dear Friends:

The rains have begun in earnest (June). Last night's rain filled our rain barrels in about 10 minutes! The lawns are green again and the elephant grass is already four feet high. Seasonal changes are more subtle in Nigeria than at home but the summer and winter, springtime and harvest cycle is true here, too.

Evidence that the Creator still controls all things is a comforting thought in today's world with all its troubles. Nigeria has her's, too. Labour unions are taking a more and more active part. Rising costs add to the already very high inflation rate of 30 percent. This makes it difficult for Mr. Average to make ends meet. Rising costs affect the work of the Mission. Bill's employees demand higher wages and material costs rise.

But thanks be to God. We are all in good health and are glad about that. Arthur is now over 6 months old.

One often gets more than expected here in terms of work responsibility with its challenges. Bill is going to take over the work of garage supervision since Larry Van Zee will be going home soon. A replacement is being recruited. Are any of you reading this interested in the job? See or call Rev. Bill Van Tol at the home board office.

Four houses are under construction at the moment. Bill is also making doors, windows, and roof trusses, in his workshop for Denny Koolman who works for Mkar Christian Hospital.

Meetings, committee work, and repair and maintenance continue to take up time also. A new house must soon be started for the Rural Health doctor. TRCN is beginning its expansion program so dorms, classroom blocks and stores must be built. Thank God for the growth of that school and please pray for its future as it continues to train pastors and Religious Knowledge teachers.

A student recently died and Bill spent a good part of the night building a coffin.

Neil has her hands full with Arthur and household duties, plus caring for the many visitors — we do enjoy them. The guesthouse must be kept in readiness for overnighters. The typewriter keys are now quiet after being tapped for pages of Midwifery School notes.

NKST Synod meets this week, and, the way many meetings here seem to go, will likely also meet next week! This letter may be in your hands too late for requesting prayers for the actual meeting of synod but we hope you will remember its plans and decisions, and leadership position.

The radio program, *Loho u Dedoo*, has had its radio time cut back but is still eliciting a good response. It's a wonderful tool for exposing many people to the Lord and his Word.

General Secretary Rev. L. Van Essen has left for the States with his family after 20 years of service. Rev. Harv Kiekover has been elected for his position and is now finishing off his teaching work at the Theological College of Northern Nigeria, near Jos. We ask for your prayer support for him and his family.

New congregations are organizing, preaching centres are quite full, RTCN is expanding, radio broadcasting is being used — your support is vital to the work here. We also pray for the advancement of the Lord's kingdom through your homes and church. Have a thankful day.

Bill, Neil and Arthur Dykhuis, c/o Mt. Hostel, Box #261, Jos, Plateau State, Nigeria.

Maranatha Chr. Ref. Church
St. Catharines, ON

Pastoral Pondering

Booth, Muggeridge, Algra: Evidence of the meaningfulness of faith

With all the consuming passions of people today to chase after the prize of gold, it should be our message, as Christian workers, that man is worth more than gold. By what do we measure a man's life?

Take a hard look at today's society. In every direction we meet people who revolve around themselves. Such egocentricity, we know, causes dizziness and weariness unto death. We all know people who have excelled in their professions. They are great salesmen. They have created imposing structures. They have reached the top in the corporations which control our economy. But they don't all seem to be satisfied. Something is lacking.

Over against the restless ambitions that leave man with a bitter taste, we may render worship to him who said: "No one is good; no one but God." Connected with the Lord of history, life takes on purpose and meaning. Christianity is the most positive thing in the world. The Christian worker, if he knows what Christianity is all about, has got to say yes to the call of Christ.

The God-man, Jesus Christ, tells us: "I have given you an example" (John 13:15). He is our clue. By his example and counsel, life is a fascinating experience each new day. He opens our eyes to the wonders and beauties of the world within and around us.

Catharine Booth was deeply aware of this. This 94-year-old grand-daughter of William Booth, the founder of the Salvation Army, testified to the grace of God in a television interview a few years ago. Do you know what the resurrection of Christ meant to her? "It means," she explained, "that a spirit of warfare has entered into my heart to fight against all those forces that seek to draw me away from my Saviour. Through him I know that death is not the answer. Everyday I like to sing and paint and work for the Lord!" Imagine, ninety-six years old and still very excited in the faith.

Hendrik Algra also experiences the joy of being in the life-stream of the vine.

Last year he was honoured with an honorary doctor's degree at the Free University of Amsterdam for all his labours in the Lord. For forty years, he served as the chief editor of the Dutch Christian daily newspaper, and for twenty-five years he served as a parliamentarian. He wrote many books and counselled countless people.

What a marvelous thing Christianity is. It is a great life of adventure. Daily we may, like children, explore and discover the meaning of reality as it is in Jesus Christ. We may go on to turn our energies on fresh worlds for conquest. *Something beautiful for God*, that is how Malcolm Muggeridge characterized the person and work of Mother Teresa of Calcutta. When you read his book, you find out what amazing things a person can accomplish when his will is brought in line with God's saving will. What a glorious calling we all have!

This world was stolen from its maker. We are to oust the devil and his whole dominion and to occupy the vacated ground in the name of our king. That is hard work. But our Lord has long ago guaranteed us the victory.

In six days, God created the heavens and the earth. He rested the seventh day. The eighth day is ours. So let us work while the light lasts. "I have overcome the world," our great leader said. These words place the whole of our life in beautiful perspective. They crystallize for us the reason to go on and on.

Rev. J.S. Hielema
Maranatha Chr. Ref. Church
Calgary, AB

Books are essential to the Christian life

Books are there to be read! That's what goes through my mind when I browse through our church library. It's a good library! Oh, many more books are still needed, but what an excellent start for a young church. We need these written instructions from fellow believers. That's how the Spirit works with his spiritual gifts! We need books that help us live a Reformed, Christian life in our Abbotsford community.

Let me encourage you to read! You say I have no time? Perhaps, but we can learn so much from listening to others. Every home should have *The Banner, The Calvinist Contact* and perhaps one more Christian magazine. Every home should have a news magazine or paper available as well. To live Christianly we need not only a selection of good music (essential!) but also a supply of books.

Children need books to stimulate their imagination (TV does not do that). Young people need reading material at their fingertips in the home. In my perspective, we could do away with a television set but not with books. Don't you agree?

An excellent, simple set of paper-backed Bible studies - they are in the library, if you want to check them out - is *Search the Scriptures* by C. Vander Waal. The first book (only $3.95) alone is worth its weight in gold. The first 50 pages of this commentary for the layman on Genesis and Exodus teach us how to read the Bible, and provide many helps and explanations on the authority of the Bible, on biblical criticism, on contradictions in the Bible, and on unity of the Bible, to name just a few. Listen to what Dr. Vander Waal writes:

"The first book of the Bible teaches us not to separate world history from redemptive history, the history of the covenant. At once we are given a breathtaking perspective on all human history as the Lord reveals something of his *purpose* in his deeds. Why was the earth created, and what is its destiny? What is the meaning of human life, and what is the place of the church? Genesis gives us answers to these questions.

"It shows us that the purpose of the creation of heaven and earth and the genesis of the human race is the ultimate gathering of God's elect to form the church. The destructive forces in this possessed world do not have the last word. Christ is the final victor. The seed of the woman will smash the serpent's head.

"The book of Genesis is not a handbook of science or history, although it does in fact contain some history we need to know. Genesis is a book that gives us comfort. It reveals some eternal certainties to people living on this cursed earth. It tells us that the world was created by God, and also that the mighty creator will not let go of the world - despite the existence of sin - but has chosen the church and the covenant as the path to a new paradise."

Rev. R. Stienstra
Trinity Chr. Ref. Church
Abbotsford, BC

Church News

Christian Reformed

Called

—to Welland, ON, Rev. Wiebe Geerts of Agassiz, BC

Declined

—to Chatham (First), ON, Rev. Harry Salomons of Kingston, ON

—to Orangeville, ON, Rev. Anthony De Jager of Bowmanville, ON

—to Truro, NS, Candidate Ed Visser

—to Artesia, CA, Rev. John Hellinga of Guelph, ON

Accepted

—to Regina, SK, Candidate Ed Visser

Classis Alberta South

At the meeting of Classis Alberta South on October 19 and 20 at the Nobleford, AB, CRC, Candidate Ed. W. Visser, pastor-elect of the First Regina CRC, was examined by the classis and admitted to the ministry of the Word and sacraments in the CRC, with the concurring advice of the synodical deputies of Classis Alberta North, Columbia, and British Columbia. May the King of the Church bless and use the Vissers as they begin their ministry in Regina.

Stan Drenth, stated clerk.

New clerks

Brantford (First), ON — Kees Hensen, 17 Patterson Ave., Brantford N3S 6W8

Cornwall, ON — John Oosterheerd, 1312 Churchill St., Cornwall K6J 4Y2

Hamilton (First), ON — William Wiersma, Jr., 181 Charlton Ave. W., Hamilton, L8P 2C9

Lindsay, ON — A. Veltman, Box #642, Lindsay K9V 4S5

Time of worship

Hamilton (Mount Hamilton), ON — As of October 25 the evening service will start at 5 p.m.

Covenant Christian Reformed Church

Barrie, Ontario

Sunday worship service at
37 Burton Ave.,
United Church
9 a.m. and 7:30 p.m.

Minister
Rev. John de Winter
722-6982

Should we protect primitive Indian cultures?

by Dr. Gerard Van Groningen

Dr. Van Groningen is president of Trinity Christian College in Palos Heights, IL

Dene Indians in northern Alberta

Recently my attention has been drawn to some activity by Christian groups (and by groups that are not specifically known for Christian orientation) who are concerned about the Dene nation.

Now, I don't know much about the Dene nation living in the MacKenzie Valley of north-central Canada. I gather that it is a primitive group of people. They are hardly numerous enough to be considered a nation. I checked my edition of the Encyclopaedia Americana and found that the word "Dene" was not in it. I consulted the Encyclopaedia to see what it said about Eskimos and found that the inhabitants of northern MacKenzie Valley are known as Eskimos and their numbers were between the twenty and thirty thousands some years ago. They may have increased since that time.

I have read about efforts made to preserve the culture of the people living in the northern parts of Canada, especially of those in the MacKenzie Valley. Unless I'm mistaken, it refers to maintaining the culture of the Eskimos living in the frozen North. If I understand correctly, the culture of these folk in the northern MacKenzie Valley is considered to be threatened by the Canadian government's permission to various companies to drill for oil and to pipe the oil southward through the Valley. I understand that, for some reason or other, it is thought that a pipeline running through the Valley would be a tremendous hazard to these people living in that area.

Why a pipeline should be a hazard is not explained. I recall that when I was a child, natural gas pipelines were laid through the San Joaquin Valley. Some people objected because they feared explosions, pollution of the atmosphere, a disturbance along the highways and along private driveways. Within a few years the temporary disadvantages were forgotten. The advantages were much appreciated.

Now, what I have said up until now may indicate my ignorance and, if indeed, I'm ignorant of salient facts, I hope and trust that I will be informed by those that have all the facts. But let me proceed upon the basis of some of these distinct impressions that I have received from my reading.

The culture of the people living in the northern MacKenzie Valley is, on the whole, primitive. Some of these people may be Christianized. But the question I have is: "Has the Christian faith really been integrated and applied to a way of life in the northern MacKenzie Valley? Or has it been, as in many other primitive areas of the world, that the Christian faith has been accepted by some and that in a very personal but superficial manner? Has a real effort been made to bring the Christian faith to an expression in the various areas of life in the MacKenzie Valley? Has the Christian faith penetrated and had transforming influences on the culture of these people living in the far north of North America?

I don't want to refer only to the primitive culture of North American people. My problem in a sense, is much larger and of a broader scope. Having lived in Australia I was able to observe the culture of the aboriginal people. I saw some Christianized Australian natives. That is, I observed aboriginal people who had professed a personal faith in the Lord Jesus Christ. They sang hymns; they faithfully attended the mission services.

After one hundred years or after at least three generations of personal faith and hymn singing and worship service attendance, however, parents still sat in sand, hardly clad with clothes. They did not seek to develop a way of life, simple though it could have been, that would assure that they would have proper food, proper clothing, and proper shelter for their offspring.

In fact, the Christianized aborigines in Central Australia had a lifestyle that could hardly be differentiated in various basic ways from the tribes that still held to their pagan ways. And these pagan ways included the spring walkabout. Walkabouts include sexual relationships among various people of the tribe where the marital bonds are not too strongly observed. Walkabouts may include leaving an aged person to die in the shade of a bush. Walkabouts may include leaving a child, three or four months old, that was considered a burden, or because the food that's found is not sufficient to feed the entire group of fifteen to twenty people.

I also hear much about the tragedy of the American Indian culture having been destroyed. I have done some study of the archaeological artifacts that have been found in various areas where Indians lived. I have done my best to understand some of the ways of the Indians. They had their primitive culture which included a manner of life in which the men played war and some times it was more than playing; there was killing. The women became the labourers and bearers of burdens.

Health conditions were such that many children could not live. There were many diseases. In fact, there's evidence in the United States that before the year 1000 there was a much higher level of responsible living than there was six to eight centuries later. There has been a definite decline in a responsible way of living. Before the sixteenth to eighteenth centuries there was some evidence of parents caring for children, of adults seeking to obey the cultural mandate by replenishing the earth, having dominion over it, and by bringing out the potentials that are in the cosmos God has placed under man.

Cultural mandate

I continue to wrestle with this question: should we be protective of these primitive cultures in which there are many evidences of not only an ignoring of the cultural mandate but also of an outright rejection of the commands that God has given mankind to exercise dominion as His royal representatives on this earth?

It seems to me, and correct me if I'm in error, that the efforts which are put forth are often done in a setting of, "I am against exploitation motivated by greed." And my question really, as I conclude this expression of wondering, is this: which is worse - disobedience by the primitive or exploitation by the strong? Maybe I should state it this way - can either be defended? I seriously doubt it.

I read in the Scriptures that we have two mandates. We have the cultural mandate, to exercise dominion, to exercise our royal prerogatives, to bring forth the beauties and the powers of creation, to show forth the wisdom and the power and the majesty of God and His creation. Frankly, in my travelling I haven't seen much of this in primitive cultures. The second mandate we have is to go forth to all nations and to proclaim the gospel of a saving Lord Who is Lord over all of life. I don't see much of that in these primitive cultures over which some people have become so protective and for which some people are rising up as if it were in holy defense.

My last question is this: have we got our priorities straight?

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News

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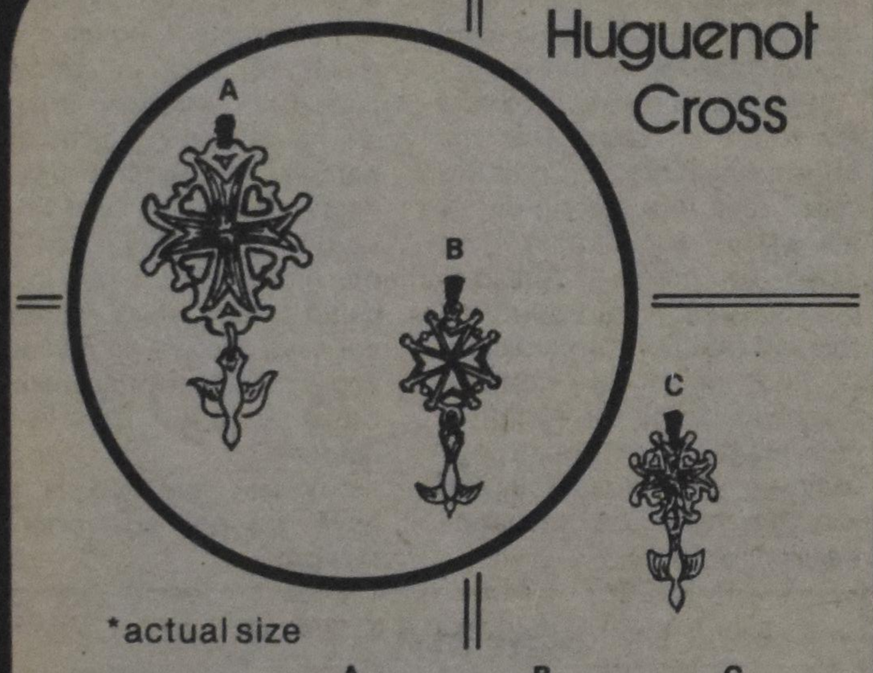

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Government must hear our concern for world poverty

by Ben Vandezande
C.C. Politics Editor

Arthur Simon, executive director of Bread for the World said: "A single action of Congress or one decision by the (U.S.) President can undo — or multiply many times over the dollar value of all our voluntary contributions combined. Taking an offering for world relief and quietly leaving the big decisions to political leaders only encourages them to make the wrong decisions. Our silence is taken as an indifference or hostility toward the poor when policies are hammered out. In the ways we fail to hold these systems accountable and affect the decisions made within them, we become part of the problem of hunger."

One concrete illustration of Mr. Simon's statement is the fact that we rarely send a letter to our member of parliament when we make a donation to world hunger. We are very active in sharing our wealth, food and some times our talents for hunger relief, but we tend to overlook the importance of influencing policies.

By itself a donation from you or I may not mean much. Donations from a community can have more impact. The same applies to understanding and speaking out on the government's policies.

This issue is at the heart of the so-called North-South discussion. Simply put, North-South is a broad term to describe relations between "developed" countries located mainly in the Northern Hemisphere and "developing" countries located mainly in the Southern Hemisphere. If relations between them were described simply in terms of charity or of the North helping the South, we would have to change very little except perhaps to loosen our purse strings. However, the North-South discussion involves the crucial matter of how justice and stewardship affect the institutions, structures and laws that govern those North-South relations. Looking honestly at these issues will mean change and there is real resistance to this kind of change.

Allow me to illustrate by means of two examples. First, the World Bank. This past spring, Mr. Tom Clausen, formerly head of the Bank of America corporation, was elected president of the World Bank. Mr. Clausen is eager to have bankers overcome their reluctance to extend credit to Third World countries by having the World Bank insure the loans. To receive a loan, a country must be willing to use it to make a profit, so that the banks in turn can make a profit.

In his words: "We are the richest nation on earth and we are dragging our heels. The kind of assistance we are talking about is *in our vested interest*. Helping keep patients alive in the Third World is what keeps the U.S. alive economically."

And what about the Third World? During the Seventies their debt ballooned from $64 billion to $396 billion. The cost of servicing that debt has risen from $8.2 billion to $70 billion. Any loans will be used to meet interest payment on debt!

The pressure is on Mr. Clausen from the U.S. to go one step further. At the annual meeting of the World Bank a couple of weeks ago, negotiators from the U.S. demanded more conditions on loans and less money given to countries hostile to the U.S. They refused to even consider an energy affiliate, a key proposal in the Canadian approach to fund new energy projects. They also want to kill the Bank's International Development Association which gives highly subsidized money to the poorest countries. The U.S. lengthened its payment terms recently. Will others follow?

Money for development is essential. Energy costs alone paralyze most economies in the lesser developed countries. Such debts ought to be freed from the obligations of interest payment as a form of modern-day Jubilee principle.

The World Bank is the most important contributor to poor nation development in the world (last year lending $13 billion). What direction will the World Bank take? The answer will influence the futures of many Third World nations.

This brings us to the second example: global negotiations. In 1980 the leaders of the Venice Summit pledged to "approach in a positive way the prospect of global negotiations in the framework of the United Nations". Global negotiations means that all countries would sit down to negotiate rules governing trade, prices, access to resources, finances, etc. at the United Nations.

Why the U.N.?

All nations are there, rules are established, and each nation has one vote. Several other summits have been tried but Third World countries are rarely invited.

The Eleventh Special Session (of the U.N. which met in August 1980) failed to reach agreement on the agenda or even the procedures to launch global negotiations in 1981.

Also, at this special session, the Group of 77 (really a group of 131) Third World countries wanted to give the United Nations the power to instruct institutions such as the World Bank on policy matters. For the World Bank, this would mean that its lending policy could be influenced by the U.N. where majority control is in the hands of the Group of 77.

These nations are asking not only that economic goods be transferred to them free from strings attached but also that they are allowed freedom to decide how these goods will be used.

In short, they are asking for not only the right to receive but the right to administer. This principle is basic to responsible stewardship.

This move was blocked primarily by the U.S. (which has virtual veto power) which was concerned that changes dictated to the World Bank will be detrimental to their interests. They, and others, opposed the mandate for global negotiations to control financial institutions.

Hon. Mark MacGuigan, secretary of state for external affairs, in his speech at the U.N. (September 21, 1981), said such negotiations are "fundamental to our search for effective solutions to global problems". Global negotiations take the pressure off the lesser developed countries to attempt to engage in free trade. There are some word plays here. The Third World is looking for conditions to allow equal opportunity that do more than assume free access to markets equals equal opportunity. Perhaps we need some form of automatic discrimination to change the economic order.

Canada, on several of the issues related to North-South, is cleaning up its act. In the past three months it has even had the nerve to openly differ with the U.S.

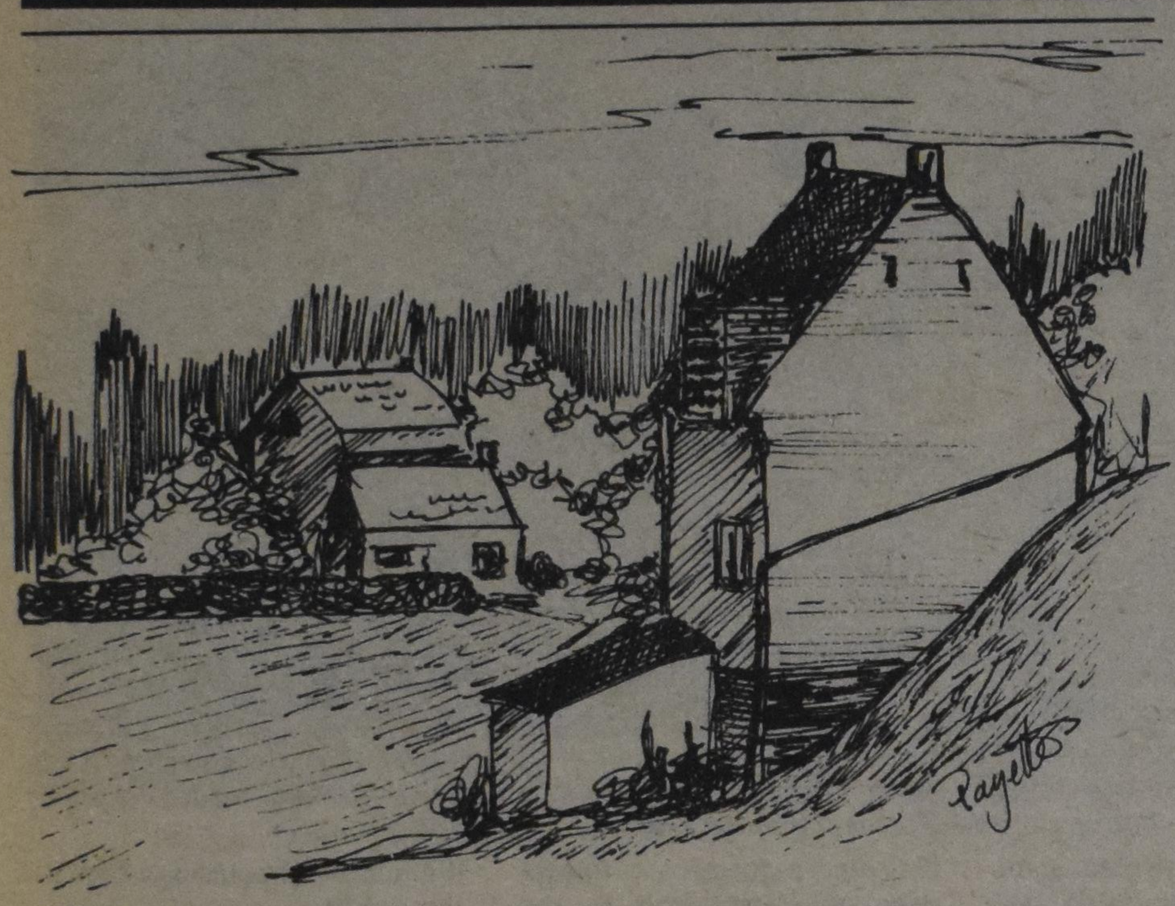
Canada's policy deserves to be criticized (especially with regard to our food aid policy, military spending, etc.). But strategically we must recognize that Mr. Trudeau has almost single-handedly kept North-South in the Canadian public view. He has changed his views, he has challenged others, he has lent a voice to the need for justice for the world. In spite of all of the critical things I may have to say about Mr. Trudeau and also recognizing that we will not like the full extent of his proposals, we must endorse his agenda for the North-South summit in Cancum, Mexico as an essential first step.

I don't believe that these changes happened in a vacuum. Many non-government organizations, politicians (i.e. The Parliamentary Task Force, bureaucrats, etc.) have not been bashful in defending the rights of the poor. A public concensus is developing.

Change can happen. Will that change come with or without our voice being heard in Ottawa?

Children's story/conclusion

Of patent leather shoes



A dike house.

With a frown on her face she got up from her chair and started to undress. She might as well get ready for bed since she was not to be seen downstairs tonight. Nobody wanted her, she thought, not even God. That thought startled her. With a quick jerk she pulled her gown over her head, almost crying again.

Then she got down on her knees at the side of her bed. "Please Lord, forgive me. I've been terribly naughty today, and I've made Mom so sad and I can't go downstairs anymore tonight. Nobody wants me, Lord..." She could not say anymore. Her tears flowed and her body shook as she sobbed out her misery before the Lord. Very slowly she crawled into bed and snugly under the blankets she folded her hands again, said her evening prayer and added, "Please, Lord, love me still and let Mom be happy again tomorrow. For Jesus' sake, Amen."

Soon after, she fell fast asleep and did not even wake up when Mother brought the little ones to bed; nor did she notice that Mom gave her a big kiss on her forehead. But when Mom did it again much later in the evening when she and Dad passed through the children's room before they themselves retired, she awoke. "Good night, sweet, sleep tight," she heard Mom whisper. A wave of happiness went through her. Mom didn't know what her face showed, the beginning of crying or of a sad smile. But Cory knew that everything was alright again between Mom and her and she slept peacefully.

10. More troubles

The family was awakened the next morning by a pelting rain driven against the windows by an angry northwestern wind. Ian, Beth and Hank were to take the bus to school. Not even an adult would be able to peddle to Ridderkerk along the dike in such a storm. The younger ones who attended the village school could walk. They didn't have to take the dike and had the wind at their backs. Their long navy blue caps would keep them warm and dry. And what was better for the feet in a rainstorm than wooden shoes?

Although Cory was very quiet that morning, she was happy. She noticed that Mom was not sad anymore.

"Well," she thought, "even God is helping me. He sent this rain so I won't have to wear wooden shoes when everyone else wears leather shoes." But she wouldn't think of saying it out loud.

When school was out at twelve she walked into Mr. Lapper's repair shop. "Mr. Lapper, will you get my shoes ready tomorrow so I can wear them on Sunday?"

"Oh no, girl," Mr. Lapper said, looking at her in surprise, "you said there was no hurry because you had new Sunday shoes. See all these shoes here? Most of them need to be done yet before Sunday. I'm sorry, Cory, but I'll do my best, O.K.?"

"O.K., she replied lamely, "good bye, Mr. Lapper."

She left the repair shop with a wistful expression on her face which was still there when she came home.

"Cory," Mom said when she was ready to leave for the afternoon classes, "you'd better go to the shoemaker on your way home from school to see if you can pick up your shoes. That'll save you a trip tomorrow."

"I went already, Mom. He says there's only a slim chance that he gets at them, he's so busy. What if I don't have them before Sunday, Mom?"

"You'd better take off now or you'll be late for school and be in more trouble yet," Mom said nudging her gently toward the door.

She did not dare ask any more questions since Mother's face had again some of the expression she saw on it last night. She ran to school as fast as her legs would allow her. That race took some of the tension that was building up inside her.

On Saturday, although the rain had stopped, it was still "wooden shoe weather". Cory didn't dare go ask for her shoes again. She just knew they weren't done. Mother had told her she could not stay home from church all day. In the morning she was allowed to stay home instead of Beth to help Mom, but in the evening she was to go along to church and yes, if there were no leather shoes then it must be in wooden shoes.

She was happy she didn't have to go in the morning. It was pretty dark already at church time in the evening. Nobody would see her, but they surely would hear her! She could hear herself already come into church on wooden shoes, "Bonk-a-bonk-a-bonk!" Of course she could take her wooden shoes off when they got inside and carry them in her hands, one on each side. What an idea! That's what she would do, and she was not going to ask Mom for permission. She'd just do it! That seemed to be at least a bit of a solution to the predicament.

After dinner she and Hank went down to the laundry room to polish all the shoes in the house that needed polishing, and to whitewash all the wooden shoes that were not in use at the moment. Fifteen pairs of leather shoes, three pairs of wooden shoes. Sarah came, too, to peel a pail full of potatoes for Sunday. She could do it so fast that nobody, not even Mom could beat her at it. While they worked they sang all the songs they could think of and were finished just about the same time. Now the whole house was spic-and-span and the children were called down, one by one, to take a bath in a huge metal tub. It was not cold enough yet to do it upstairs in the kitchen. This was a good time for reading for those that were waiting for their turn or were finished already.

After supper Cory did the last one of her Saturday chores, lining up the Sunday shoes of the family against the wall below the window in order from the oldest to the youngest. There were no shoes for her but she was not going to cry over that again. Bravely she put her neatly whitewashed wooden shoes between Hank's and Sarah's shoes without saying a word about it.

She was not quite in a singing mood that Sunday morning. At least, she did not have to go to church in the morning, that was one comfort. She took her time to dress herself, then went downstairs to do her Sunday morning chores. She realized, she just must face the day, and tomorrow everything would be past and over.

"Good morning, Mom. Shall I first pull the table away from the wall before we pour the children's tea?"

"Good morning Cory, yes, I think that's a good idea. That will prevent a lot of spilling," Mom replied. Cory pulled the table away from the window and went to the corner where the bench stood on end, waiting to be placed between the wall and the table. Looking sideways to put the bench properly in place she suddenly cried out in surprise, "Mom, oh Mom, my shoes! My shoes are here, I don't have to wear my wooden shoes to church. Did Mr. Lapper still bring them, Mom?"

She grabbed the shoes, sat down, put them on and ran up and down the kitchen as if she were trying on brand new shoes.

"Did Mr. Lapper still bring them, Mom?" she repeated her question.

"No," Mom replied, "I picked them up."

"You did? How come, Mom?"

"Friday morning I went to Mr. Lapper and asked him to make sure to have your shoes ready before Sunday and..."

"But Mom, he told me..."

"Let me finish, sweetheart. I told him that he should tell you when you came that he couldn't finish them. I had your shoes upstairs in my closet already on Friday afternoon."

"Oh, I see," Cory said dryly, looking out over the canal that flowed peacefully along its green banks. The punishment of Thursday night she had deserved but, but wasn't that enough? After all, she had lost her lovely shoes, too, she thought.

Mother had not expected this reaction but seemed to grasp what was going on in Cory's mind.

"Cory," she said, walking up to her, "Cory, I think I made a mistake. I had meant this to be a happy ending to a sad story, but is has obviously been too much for you. I see now that it has only been more punishment than you had been given already. I'm very sorry, Cory." Cory fought back her tears while she put her arms around Mom's neck and kissed her.

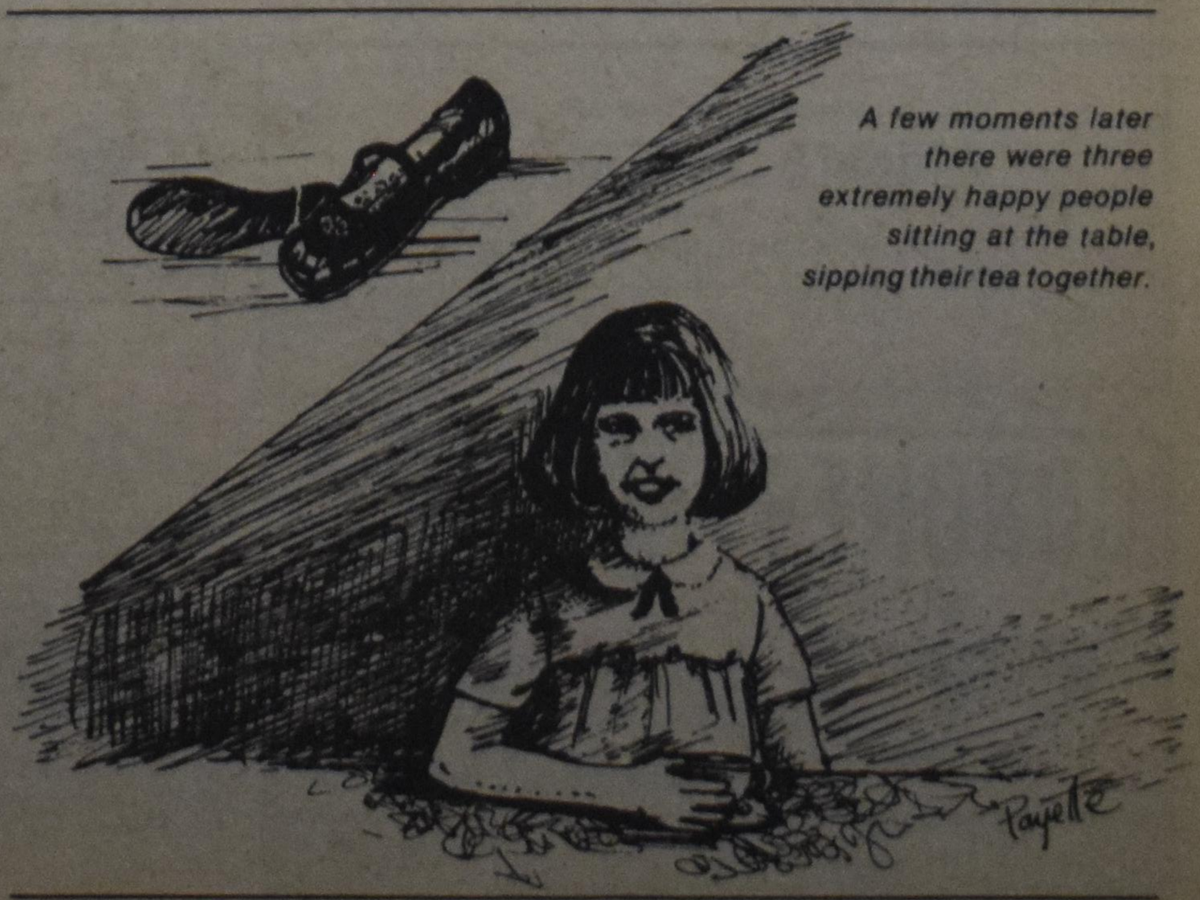
"It's all right, Mom. Everything is over now. I'm happy my shoes are here."

"Yes, but all is not over yet, girl. Your Father says that you and I are taking the bus to Dordrecht again on Wednesday to buy another pair of patent leather shoes for you. He says it's no luxury for an eight year-old girl to have her second pair of newly bought shoes."

"You mean, I get new shoes again? Did Father say that?"

"Yes, I said that," came Father's voice suddenly from behind the stairway door, "I hope you don't mind?"

Now it was Dad's turn for a spontaneous, boisterous hug from his daughter. A few moments later there were three extremely happy people sitting at the table, sipping their tea together. Now all was right again.



A few moments later there were three extremely happy people sitting at the table, sipping their tea together.

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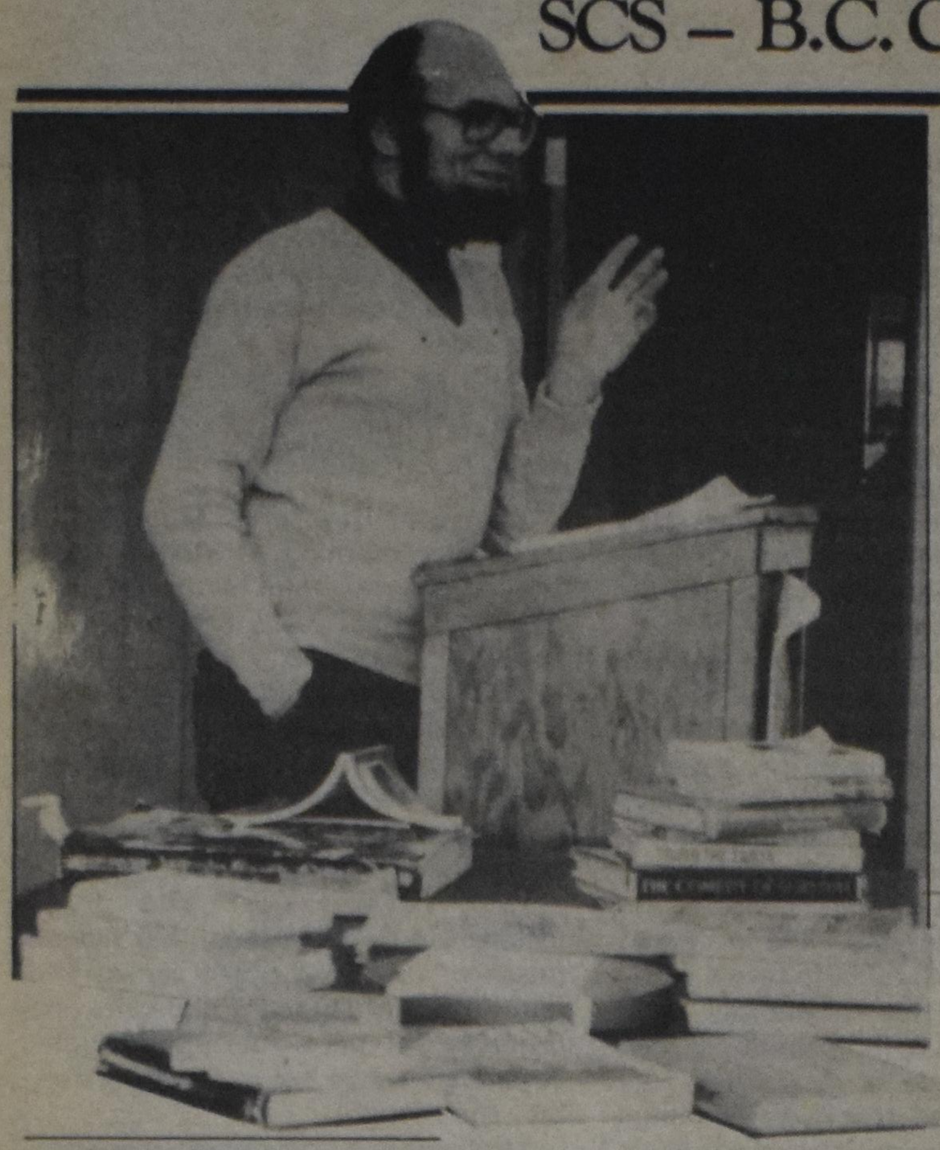

Photo by Dennis DeGroot.

TIPS for TEACHERS: *(Left) Instructor Kees Boot in a seminar on linguistic competence at the B.C. Christian Teachers' Convention. (Above) Teachers joining in as pupils with seminar leader Dorothy Williams in a workshop on child development through movement, language and music.*

by Harro Van Brummelen

LYNDEN, WA — Lynden is a small, prim and proper town of 4,000, a few kilometres south of the Canada-U.S. border. The town boasts eight Christian Reformed churches in its environs, as well as four Christian schools with 1,000 students. The town has also gained some distinction in the newspapers because the town fathers control public entertainment rather strictly — understandably so, with a large fraction of the more than one million Vancouverites wanting to "benefit" from generally more "liberal" U.S. entertainment laws.

But there was one recent Canadian exodus the town council made no attempt to stop. On October 15 and 16, almost four hundred Christian school teachers — half from British Columbia, half from the U.S. Pacific Northwest — gathered in Lynden for their annual convention. The convention made use of the eminently suitable Lynden Christian High School facilities, although the three large snarling "lynxes" painted on the gymnasium walls to promote the basketball team seemed incongruous with the image of the Lamb that as Christians we try to promote.

That the network of Christian school leaders and speakers goes far beyond the Washington-British Columbia region was clear from the variety of qualified resource people used. The energetic Peter Steen from Pittsburgh gave two keynote speeches. Geraldine Steensma from Indiana capitalized on her striking ability to translate our Christian philosophy into classroom practice. Agnes Struik from Toronto's Curriculum Development Centre shared her experiences as a classroom consultant in implementing integrated units.

Case Boot from Dordt College gave illuminating workshops in the area of linguistics and language study. Dan Veldman from Michigan presented some penetrating analyses of rock music and modern advertising. Jacqie Bennett from Aquinas College helped teachers implement a personalized approach in the classroom. Calvin College's Paul Boonstra demonstrated some practical ways of using calculators in the classroom.

Besides all these "wise men" from the east, there were a host of workshop leaders from the local area—so many, in fact, that most teachers had difficulty in deciding which sessions to attend.

One of the most encouraging developments in these conventions is that many of our own classroom teachers are putting together top-quality workshops and seminars. For example, Eric Schilperoort gave an incisive critique of moralizing in the teaching of Biblical Studies, and began to develop alternatives that will not inhibit the Bible from taking its proper place in the lives of our children.

John Dunstan, calling himself "just a carpenter" (he's the industrial education teacher at Abbotsford Christian Secondary School), expertly hammered home that we must be more concerned with the providence of God and its implications for our curriculum.

To be regretted with sessions such as these, for which the leaders have spent much time preparing, is that the hour-and-a-quarter format does not lend itself to the discussion and interaction that is so necessary if the ideas are to be toned and sharpened and then become part of our classroom practice. Both of the above sessions, for instance, need more thought and reflection.

Peter Steen, in his keynote speeches, "Life as Education" and "Life as School" emphasized that the task of Christian school teachers is to prepare God's children for the work of the Lord—a task that must be exciting for both teachers and children as we explore on the basis of God's Word what it means to be public witnesses for Christ and his kingdom. The **Lord's** honour is at stake, Steen stressed. Our culture is individualistically based, yet we can bear the burdens of modern life only in community, as part of a covenant people. Such covenantal living means we must wrench ourselves away from the isolationism that has been an ever present force in our Christian communities. Steen challenged us to develop regional leadership action teams that develop a more forceful Christian public witness—leadership that is rooted in sound Christian family life and neighbourhood Christian schools.

When all was said and done, the convention had been a time of spiritual renewal, of deepening educational insight, of reflection and discussion, of sharing problems and concerns, of re-establishing acquaintance with old friends. The convention committee could go home thankful that the convention had been a success.

The convention did not have a formal theme, but it was my impression that the informal one was that Christian education for life means the proclamation and practice of the biblical concepts of repentance, grace, justice and righteousness within and without the classroom. Various aspects of that theme were touched on time and time again.

It was unfortunate that the keynote speaker failed to develop concrete implications for our educational practice. However, the central thrust of his message is something we neglect only at our peril: there is no such thing as neutrality in life and in education; the Lord's honour is at stake, also in how we operate our Christian schools.

On Friday afternoon the Canadians returned. For many, it was a short hop home; for some, a long trek of up to 1,400 kilometres. Our carload was one of the last to leave. The customs officer in the sleepy border post just north of Lynden said, "Convention types, eh?" and added, "It was boring until you conventioneers came along, but now I've had a fun afternoon."

The conventioneer's happy frame of mind had been contagious and had enabled one more person to take joy in his calling. I did not visit any of our schools' classrooms the next Monday morning. I suspect, however, that some of the joy that comes from deepened insight into God's Word also rubbed off on our children. And that will have made the convention truly successful.

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Calvin College students celebrate Canadian thanksgiving

Singing "We Are Canadians" are, from l, Carl Gritter, Anthony Nyman, Roy Botma, Rick Dykstra, and Willie Postma.

by Len Wassenaar

Mr. Wassenaar is a Calvin junior and geology major from Sarnia, ON

On the evening of October 12 a crowd of over 400 Canadian students and their guests at Calvin College, Grand Rapids, MI, gathered to celebrate Canadian Thanksgiving Day by enjoying a festive dinner and humorous talent show.

Calvin's annual Canadian celebration, which is sponsored by the Canadian Concerns Committee and Rev. William Stob, Dean of Student Life, began with a warm welcome by Wilma Dykerman, sophomore physical education major from North Wiltshire, P.E.I., followed by group singing of "Praise the Lord." Henry Kranenburg, junior psychology major from Rexdale, ON, opened with prayer and then invited the audience to join in silent meditation.

The after-dinner talent show was preceded by audience singing of "Singing to the Lord of Harvest." Sharon Overweg, junior psychology major from Scarborough, ON, introduced the faculty and guests.

Then Rudy Ydenberg, senior classics major from Burnaby, BC and enthusiastic emcee, began the program of "alleged talent" with a roll-call of the provinces.

Uproariously, the audience participated in a skit titled "Mollie's Candy Store." Skit members, all from Ontario, in this tale of a strange store built of human bodies were: Helen Booy, senior from Grimsby; Anita Colyn, senior from Wellandport; Judy Nyenhuis, senior from Alliston; Jane Borger, junior from Drayton; and Howard Vandermeer, junior from Newmarket.

The "Two Fours" vocal group sang their rousing version of a patriotic song titled "We Are Canadians." Singers were: Roy Botma, junior, Wyoming, ON; Willie Postman, junior, Chatham, ON; Carl Gritter, senior, Lacombe, AB; Anthony Nyman, junior, Delta, BC; and Rick Dykstra, junior, Whitby, ON.

Rich Ensing, sophomore biology major from Guelph, ON, told his "spoonerism" story about Hansel and Gretal titled "Gransel and Hetal." He changed consonants of certain words to change the classic fairytale into a rollicking farce.

Suzanne Smit, freshman from Newmarket, played a guitar and sang a Canadianized version of the song "Country Roads."

Fred Ferwerda, senior engineering major, and Willy Katerburg, junior physical education major, both from Guelph, did a skit whose whimsical title suggests Calvin's Knollcrest East Residences (apartments for 600 juniors and seniors): "Kappa Re-Visited." The skit described the efforts of a male student to persuade his shy friend to sing a love song to his favourite girl.

Vocalists Frances Huberts, junior music major from Moorefield, ON; Judy Nikkel, junior in the education program from Chicago; and guitarist Bob Yonkers, sophomore from Barrie, ON, sang and played the Gordon Lightfoot song, "Early Morning Rain."

This was followed by an audience-participation song led by a group called the "East-coasters Plus Two."

The program drew to a close as the audience sang the recently revised "O Canada," accompanied by Ingrid Jansen, a junior in the elementary education program from Rexdale. Martin Vellekoop, a junior classics major from Peterborough, ON, offered closing prayer.

Members of the Canadian Concerns Committee, besides Rev. Stob, are: Jane Borger (junior history major from Drayton), Wilma Dykerman, Ingrid Jansen, Henry Kranenburg, Sharon Overweg, Gary Timmerman (senior history major from Chatham, ON), Martin Vellekoop, and Rudy Ydenberg.

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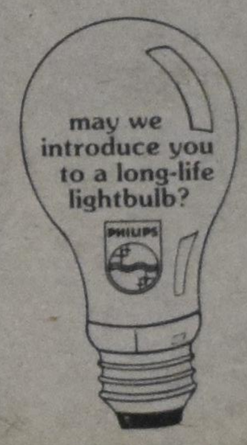

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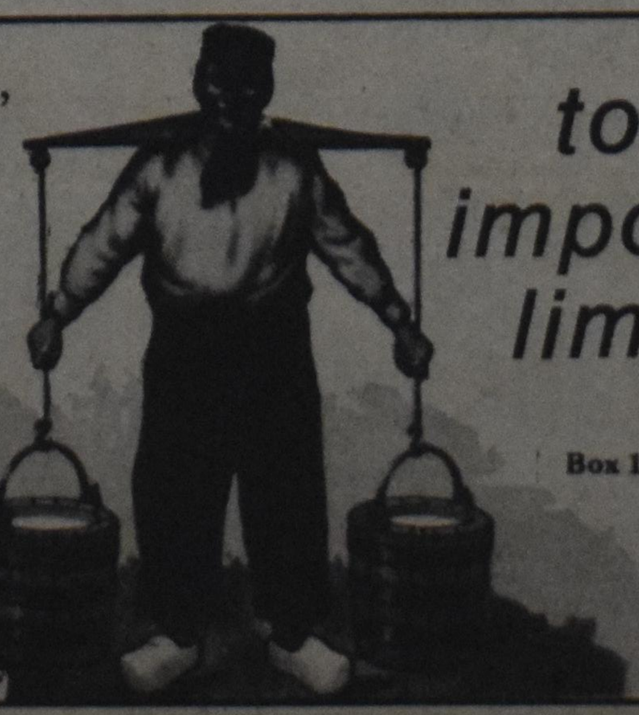

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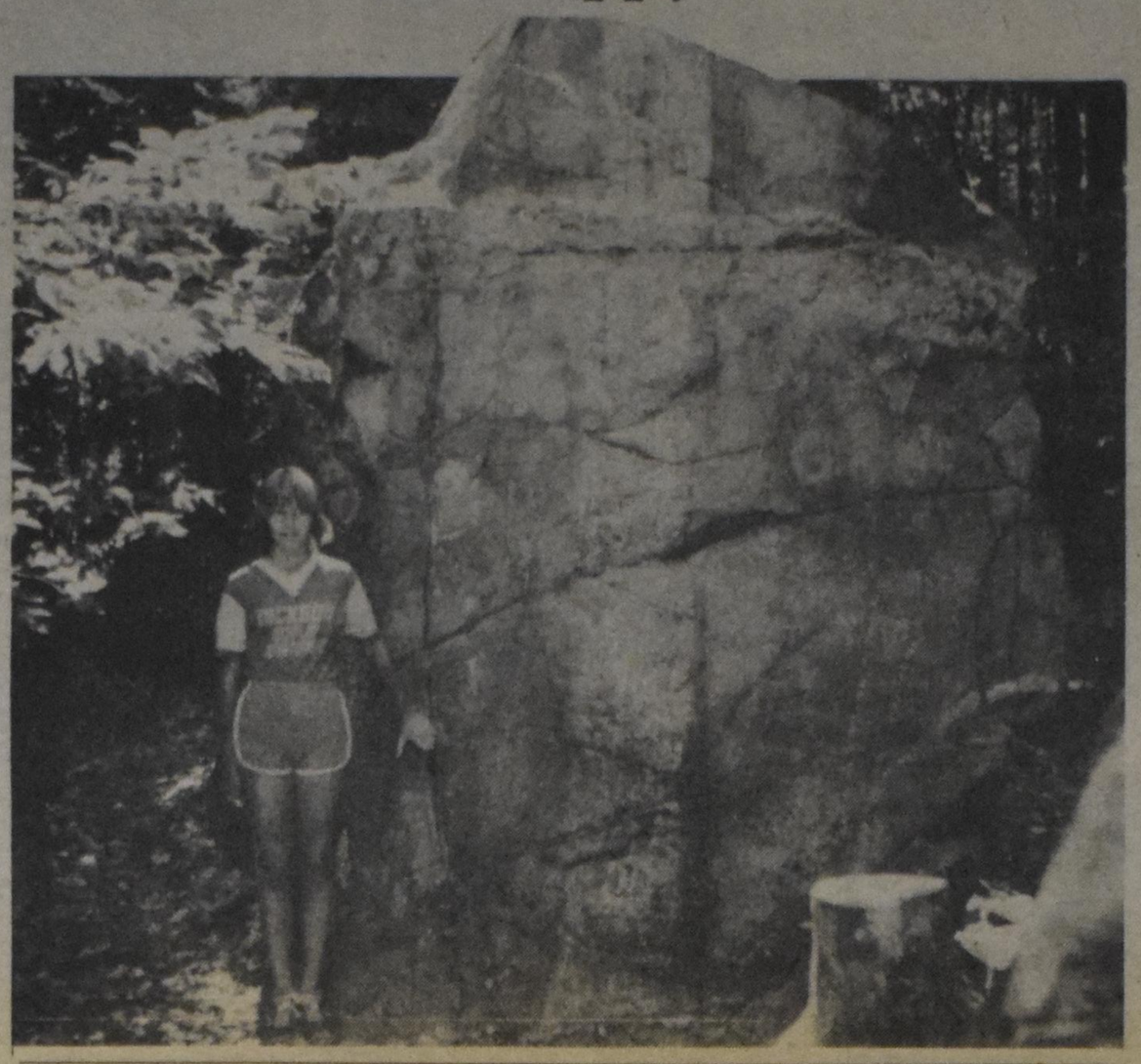
A message in the sand

Ke-Mon-Oya: Another summer of praise and a lot of happy children



by Gerrit Verstraete

Gerrit Verstraete is President of the Christian Communications Centre, an organization dedicated to teaching the Christian Community the effective use of modern communications media for purposes of information and evangelism.

The doors are just about ready to be locked up after another successful summer. I have a few moments of reflection on this unique Christian children's camp and I gaze in quiet thankfulness over the now vacant sports field to the distant tall pines that mark the Southern limits of the camp.

I have never been to a summer camp until this year and when the Christian Communications Centre was asked to get involved with Ke-Mon-Oya, I was in for one very spirited summer.

I could spend many paragraphs writing about the lush 75 acres of the camp, nestled on the south shore of Lake Chandos, some 200 km from Toronto, north of Peterborough in Ontario's heartland. And then there's all that hearty, plentiful and nutritious food, the well stocked Crafts Building, the intriguing Nature Building, the Boathouse, the Woodcraft Centre, the Outdoor Centre and the Main Dining and Assembly Hall. I even took a crack at the "Hebertisme" (a wood and rope obstacle course through the trees), a course so challenging no camper or counsellor has even completed it this year.

Portside is Funside and Expert Learning Side with canoes, sailboats, windsurfers and a big war canoe that holds a whole cabin of campers, and endless docks that make up the swimming and instruction areas plus a real beach with real beach sand.

To accommodate the campers in such a varied setting, such a natural setting, requires dedication and professionalism. Ke-Mon-Oya's program is both professional and dedicated. From the moment the children and staff rise, the day is meticulously and fully prepared with lots and lots of activity and opportune moments of reflection, devotion and praise.

But now all is quiet.

What impressed me most were the things NOT on the program. The camp is productively disciplined, evidenced by sixteen spotless cabins, spotless grounds, and spotless behaviour.

I wondered at first if this discipline would stifle expression and creativity. Not at Ke-Mon-Oya.

As I walk once more to the now locked 'Cardinal' cabin I see in the sand the still undisturbed twigs that say: "God bless this camp", and behind the 'Swallow' a hand woven sign of branches says: "Welcome".

Everywhere are the small reminders that Christ is the King of the Camp. Everywhere the remains of love shared, of times together, and moments of Spirit filled spontaneous creativity. The hand crafted signs on the cabin wall, the messages in the leaves and in the sand, messages that praise the Lord, and NOT the directors of the camp.

A gust of wind catches me by surprise and I walk one more time to the huge, massive rock in which Nature embedded its own testimony to the glory of God in a solid, ten-foot cross of quartz in granite. And there it stood for as long as anyone can remember. Untouched by human hands, yet touched by the Creator.

And isn't that what Ke-Mon-Oya is all about?

Happy children are busy children whose rivers of energy and creativity all flow from the cross into a hungry and needy world. The children of Ke-Mon-Oya are happy children.

Many come to find their Saviour at the camp. Those brought up in the church are strengthened and their foundation made more solid by the experience.

The rock and the cross do not look intimidating because of their size; they look inviting as they wish me a safe journey home, inspiring me to write this brief memoir of an experience at Ke-Mon-Oya, and challenging the Christian Communications Centre to the task that lays ahead.

The Fall and Winter will see some retreats and cross country ski events but the main task is expanding the facilities of the camp to accommodate young and old all year long, and give the Christian community a much needed resource for fellowship and spiritual renewal. Ke-Mon-Oya is an old Indian word that actually means "Place of Renewal".

The possibilities seem endless and as I walk to the parking lot, I can hear the voices of the camp. Voices of adults, young people, children, families, groups and organizations in a busy year-round program of renewal with facilities to accommodate them all.

It's not an easy task, and Ke-Mon-Oya '82, the ambitious expansion program will require prayer support, financial support and an attitude that the camp is not a self-centred dream of one ambitious man, but the direction our Lord gave to one of His servants to make a dream a reality, to His glory, and an answer to the prayer laid in twigs, in the sand, in front of the 'Cardinal' cabin... "God bless this camp".

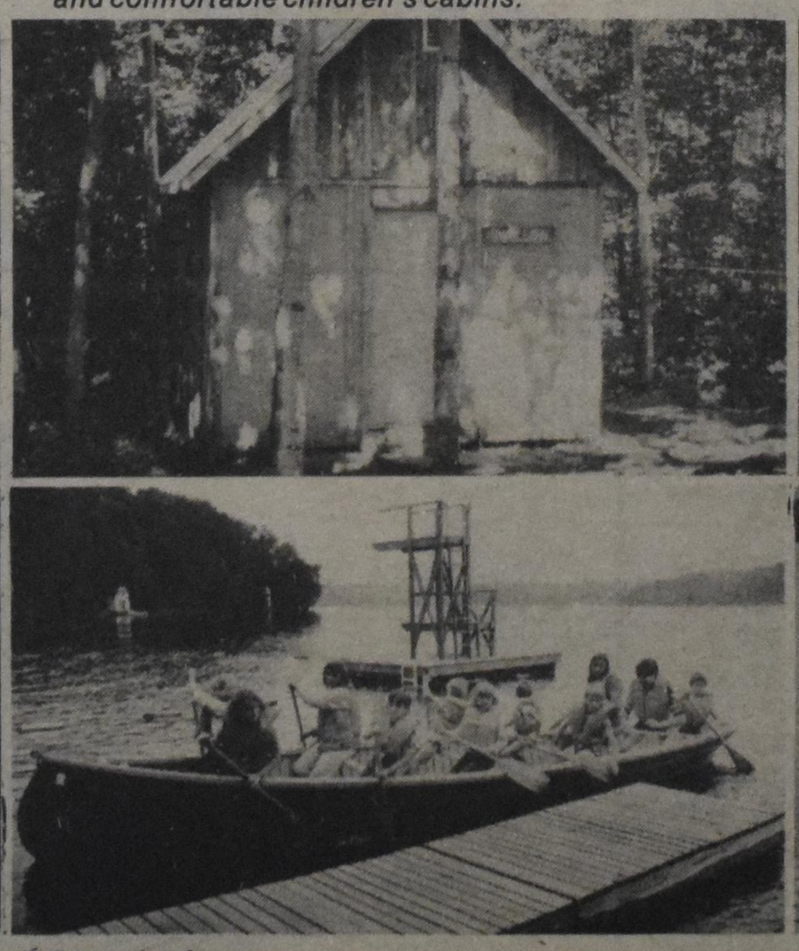
Become a friend of Ke-Mon-Oya and give to the thousands of children who need your friendship.

You can find out more about Camp Ke-Mon-Oya by writing: Ke-Mon-Oya, P.O. Box 124, Unionville, ON L3R 2L8, or call (416) 297-2398. Ke-Mon-Oya is a non-profit charitable organization under the direction of Mr. Bill Lenters.

1. Mr. Bill Lenters, camp director, explains the buddy system.

2. The 'Swallow' cabin is one of the many cozy and comfortable children's cabins.

3. One of the camp's many activities.



4. The infamous "Hebertisme."

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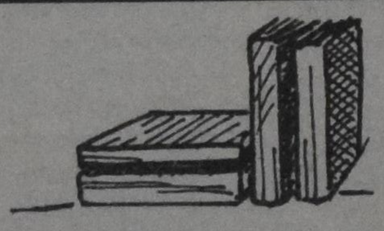

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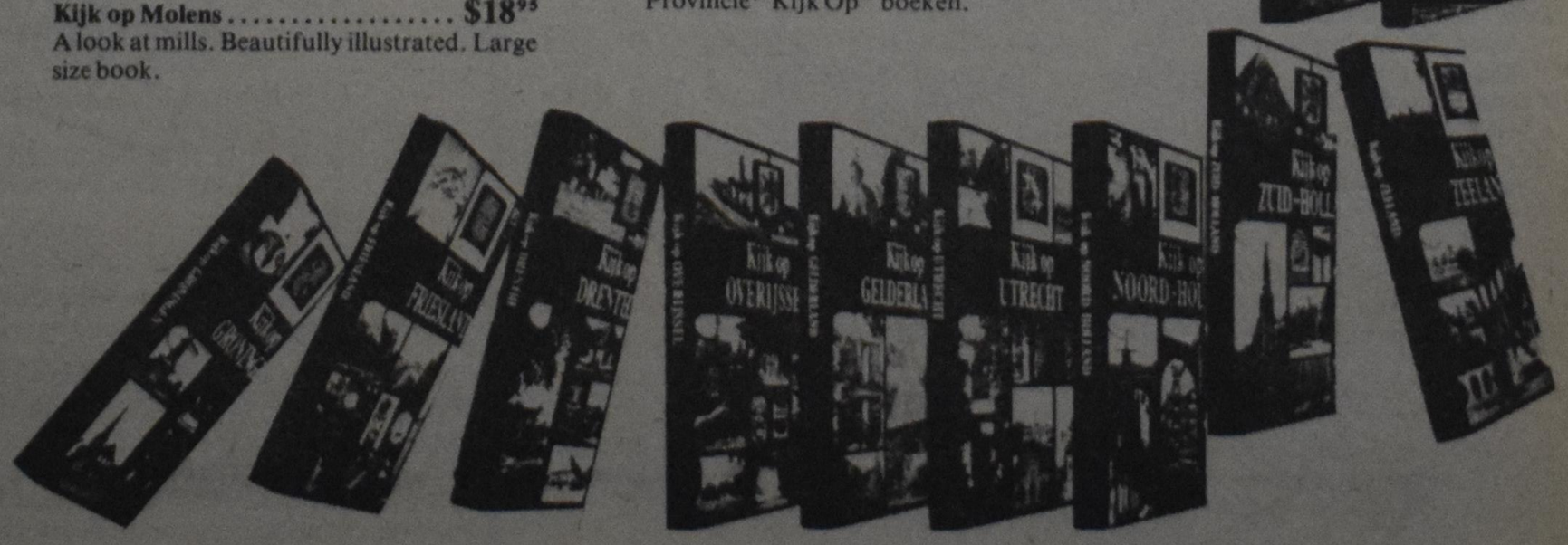

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The Rambunctious years of the young turks: 1967-1974

by Bert Witvoet

It's not easy to start a Christian institute of higher learning in an immigrant society that has just begun to establish elementary and secondary schools. Where are you going to find professors who have enjoyed the benefit of Christian training all the way to their Ph.D. and at the same time be part of the North American scene?

Professor H. Evan Runner of Calvin College was one of those who foresaw the problem. Already in the late fifties he encouraged some of his pupils or young friends, who showed both inclination and potential, to work at a doctoral program at the Free University of Amsterdam. So, when the AACS began to talk about opening an Institute in 1967, the timing of that event was not unrelated to the fact that some of the young Amsterdam men were writing the final pages of their doctoral theses. Henk Hart was the first to finish the race, followed by Bernard Zylstra, Jim Olthuis, Arnold DeGraaff, and Calvin Seerveld. C.T. McIntire did not take the same protege route but also ended up being appointed to the Institute in these early Institute years.

What these men had in common was a particular way of looking at the world. They all, in various degrees of intensity, used the philosophy of Dooyeweerd and Vollenhoven as an academic tool in their respective fields of study. They were not uncritical of this tool, especially not in later years (they certainly did not want to be referred to as Dooyeweerdians), but they did respect the work of Vollenhoven and Dooyeweerd enough to make use of it. They saw themselves as Calvinists, more specifically Kuyperian Calvinists with a strong desire to claim every inch of their theoretic world for the King (pro Rege).

These men also saw themselves as prophets — people with a unique task of calling others as well as themselves to obedience. According to Jim Olthuis, "We had the virtues and vices of the prophetic mentality. You don't look to the right or to the left." This attitude provided them with a singlemindedness that carried some weight but that also disregarded the way the message came across to people.

One woman recalls how professor Bernard Zylstra took one of his characteristic stances in front of an audience, leaned over, looking her straight in the face, pointed his finger at her and thundered, "I am talking about people like you, housewives!" She almost withered under his forceful, well-meant, prophetic proclamation. The manner of such kinds of addresses both gained and lost adherents. Some people were aroused to obedience; others to wrath.

There was another thing that the professors had in common: their relative youthfulness. They were all in their early thirties. They had just come out of a university setting and did not always sense the difference between a student society and an all-purpose society. They carried some of their student attitudes into the important role of spokesmen for a community-based association.

Of course, nothing quite shook the drawers of the constituency as much as the Canadian bestseller *Out of Concern for the Church*. One anonymous party took out a full-page ad in one of the Christian papers to express disagreement with the thrust of the book. What was the thrust of the book? Nothing that subsequent speakers and writers have not restated or affirmed in various ways; namely, that the Church needs to be renewed, that it needs to be delivered from doctrinalism, institutionalism, and whatever other **ism** has hardened the arteries of the Church. What was unfortunate about the book was that it contained some unnecessary hurtful references to persons and that it did not breathe all that much humility. Chalk up one more negative point for youthful exuberance.

Yet, it would be a pity to overlook the very fine achievements and commendable zeal that characterized the men, who were sometimes referred to as "the young turks". They travelled on overnight flights to speak in East or West, South or North, leaving their families behind for weeks sometimes. They were willing to accept incomes that were meager in comparison with what their training could have procured for them elsewhere. They were instrumental in allowing students from far and near to bask in the sunlight of God's revelation. They were honest and straightforward, not unwilling to be challenged and tested. They believed in a robust Christ, not a saccharine one who would speak nothing but comfort. They were a refreshing presence in the fairly smug environment of various Christian establishments. They were slandered and often maliciously misunderstood.

And let's not forget that the sixties were the years of social unrest: of student rebellion, Vietnam protests and charismatic renewal. The whole university scene in North America breathed radical change and counter-culture. All of this had to leave its imprint on the professors of the Institute. According to Henk Hart, "We were looking at life in religious ultimacies. We could not take any distance from ourselves. We have learned a lot in the meantime. We are less strident now."

And so they are. The rambunctious years of institutional adolescence gradually slid into the more sober years of maturity. But that is the theme of the next instalment.

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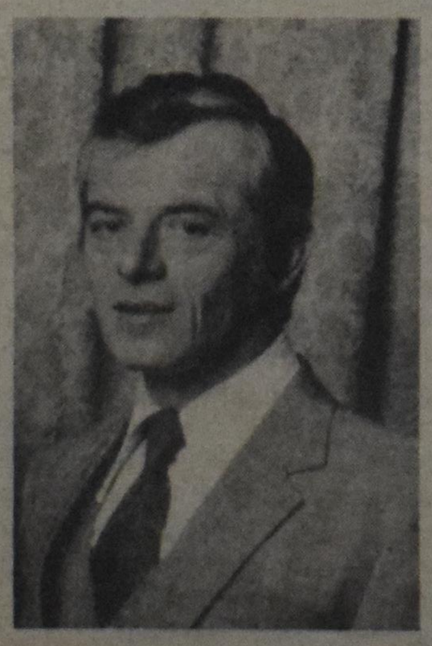

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Het Loofhuttenfeest (2)

In het Nieuwe Testament vinden we heel wat over het Loofhuttenfeest in het zevende en achtste hoofdstuk van het Evangelie naar Johannes. De Here Jezus gaat ook voor dat feest naar Jeruzalem. Volgens Deuteronomium 16:16 was het Loofhuttenfeest een van de feesten waarop ,,ieder die onder u van het mannelijk geslacht is, voor het aangezicht van de Here uw God verschijnen moet, op de plaats die Hij verkiezen zal (Jeruzalem).'' En het is opmerkelijk dat de Here Jezus op dit feest spreekt over de wet en het water des levens, en aan het einde over het licht der wereld.

De eerste dag was een blijde ontmoeting. ,,De vreemde pelgrims verheugden er zich over, nu in de gelegenheid te zijn met allerlei beroemde Schriftgeleerden kennis te kunnen maken, en hen te horen''. Het voorhof der vrouwen waar de menigte zich aan het einde van de eerste dag verzamelde was extra verlicht. Op de treden naar de eigenlijke tempel zag u de tempelzangers staan, die muziek maakten en de liederen Hammaäloth (psalm 120-134) zongen. De hele nacht vierde men feest. Reidansen met fakkels werden uitgevoerd door de rabbi's. De rabbijnen plachten te zeggen, dat niemand wist, wat vreugde was, die de vreugde van het Loofhuttenfeest niet had meegemaakt.

Elke dag werd er uit de Wet gelezen, en elke dag werd er op ceremoniele wijze een plengoffer gebracht. Er werd water geplengd. Elke morgen daalde een priester van de tempel naar het badwater van Siloah. Daar vulde hij een gouden kruik met water, ging er mee naar de voorhof onder groot gejuich van het volk en trompetgeschal van andere priesters en handigde die kruik over aan een andere priester, die zei: Gij zult met vreugde water scheppen uit de bronnen des heils, en het gehele volk citeerde deze tekst uit Jesaja (12:3). De priester vermengde daarna het water met de wijn der dankoffers ,,en goot het mengsel in een zich aan de westzijde van het brandofferaltaar bevindende schaal, vanwaar het door een buis naar beneden vloeide, naar de door de tempelvallei vlietende beek Kedron''.

Dan steeg de vreugde ten top. Men ging elke dag eenmaal om het brandofferaltaar heen, en zwaaide de feestruiker en de feestvrucht, en zong de laatste psalm van het Hallel, psalm 118. Dan breidde de Hogepriester zijn handen uit en legde de zegen op de ter aarde gebogen schare. Lofprijzend keerde de feestvierende menigte huiswaarts.

Op de laatste, de grote dag van het feest (waarschijnlijk de zevende dag) trok men na de waterplenging zevenmaal om het brandofferaltaar. Op die laatste dag stond Jezus (de rabbijnen waren gewoon zittende te leren) en riep zeggende: Indien iemand dorst heeft, hij kome tot Mij en drinke! Ik denk zo dat Hij hiermee aankhoopte aan de gedachte geopperd door het citaat uit Jesaja over het met vreugde waterscheppen uit de bronnen des heils. De ceremonie van het waterplengen heeft bij het volk de gedachte opgeroepen aan het water dat God tijdens de woestijnreis uit de rots liet vloeien tot heil van het volk. En de profeten Joel, Ezechiel en Zacharia, spraken over levende wateren die uit de tempel, uit Jeruzalem zouden vloeien. De profetieën wezen op de toekomst als Israel zou worden tot een zegen voor de wereld, en ,,Jafeth zou wonen in Sem's tenten'' naar Noach's woorden.

Het is ook verleidelijk om Johannes 8:12 met het Loofhutten feest in verband te brengen, omdat het zo'n stralend lichtfeest was. Als Jezus dan weer gaat spreken en zegt: Ik ben het licht der wereld; wie mij volgt, zal nimmer in de duisternis wandelen maar hij zal het licht des levens hebben. Het is zeker dat de Here Jezus op het Loofhuttenfeest aanwezig was. Heeft het licht dat zinnebeeldig de vuurkolom weergaf, die het volk Israel in de woestijn beschermde, diepe indruk op Hem gemaakt?

Exegeten van naam verklaren dat noch de connectie met het waterplengen, noch die met de stralende lichten nodig waren voor de Heiland om te spreken over water des levens en licht der wereld. Het typische echter is dat de Here Jezus op de laatste dag, de grote dag van het feest gaat spreken over het water des levens, en dat in weerwil van het feit dat sommigen van de schare Hem wilden grijpen toch niemand de handen aan Hem sloeg, en Jezus dan wederom (bij de schatkamer, in de tempel) tot de Joden spreekt (op dezelfde of de volgende dag?) Ik ben het licht der wereld. Het is alsof Hij zeggen wil: Je hebt nu al dat licht gezien, en dat water zien plengen, maar weet het goed: Ik zorg voor stromen van levend water, en Ik zorg voor het licht des levens.

J. VanHarmelen

Uit Nederland

☐ Radio Nederland — In Nederland is het nieuwe kabinet al weer gevallen omdat de 15 ministers van het nieuwe kabinet Van Agt geen overeenstemming hebben kunnen bereiken over het sociaal en financieel-economisch beleid. Alle ministers hebben hun portefeuille beschikbaar gesteld. Na afloop van het ministersberaad heeft premier Van Agt hiervan aan koningin Beatrix verslag uitgebracht.

De nieuwe ministers waren een paar weken bijeen om te praten over het moeilijkste gedeelte van de regeringsverklaring, de financiering van het werkgelegenheidsplan van de minister van sociale zaken, Joop den Uyl. Al gauw bleek dat zij het politiek niet eens konden worden, en enkele malen werd het beraad geschorst voor overleg met de fraktles, die van de PvdA het CDA en D'66. Na de laatste ronde van overleg liet de ministerraad weten er niet uit te zijn gekomen.

In een eerste reactie heeft de fraktie van D'66 laten weten dat het onvoorstelbaar is dat dit kabinet niet in staat is geweest een regeringsverklaring op te stellen.

☐ Gifgrond die is afgegraven in de gemeente Lekkerkerk t.g.v.de beruchte gif affaire blijkt elders in Nederland gestort te zijn. De Rijkspolitie stelt een onderzoek in naar de vraag hoe dat kon gebeuren. De grond uit Lekkerkerk bleek een jaar geleden dermate vergiftigd, dat ze werd afgegraven. De 153 duizend ton wordt verbrand in de verbrandingsoven in de Rijnmond. Naar nu blijkt is verbrande grond waarin nog gifresten zitten, vermengd met ander huisvuil en gestort in de gemeenten Papendrecht en Sliedrecht. In Papendrecht werd men wantrouwig omdat men schone sintels gekocht had, maar grond kreeg met niet verbrande afvalresten daarin. Een onderzoek wees uit dat er teveel chroom en arceen in zat. De grond in Papendrecht wordt nu weer afgegraven.

☐ De echtgenoot van prinses Christine, Jorge Guillermo, heeft in Utrecht aangifte gedaan van de geboorte van hun dochter. Het meisje werd op donderdag 8 oktober geboren. De namen van het prinsesje zijn: Juliana Edenia Antonia Guillermo. Het echtpaar Guillermo heeft nu drie kinderen: twee zonen en een dochter.

☐ Mevrouw Hannie van Leeuwen, voorzitster van de sectie verpleeghuizen van de Nationale Ziekenhuisraad, vindt het te betreuren dat de overheid weinig doet voor zieke ouderen. In de Memorie van Toelichting bij de Rijksbegroting 1982 staan maar twee alinea's over de gezondheidszorg voor ouderen. Het hoofdstuk over het gehandicaptenbeleid is veel langer. Maar daar komt het woord bejaarden niet in voor. Toch zal, aldus mevrouw Van Leeuwen, volgens de prognoses in 1990 twintig tot dertig procent van de mensen boven de 60 jaar lichamelijk gehandicapt zijn. Op het ogenblik verblijven ongeveer 46 duizend patienten in verpleegtehuizen. Ruim 80 procent ervan is ouder dan 65 jaar.

Vervolg op pag. 18

PERSOVERZICHT

• Oh, oh in Newfoundland zijn ze alvast een ,,weg-met-Jopie-kampagne'' begonnen, hetgeen weer eens bewijst dat viktorie vele vaders heeft en dat verlies een wees is. Intussen stond wapenbroeder John Crosbie, de voormalige minister van financien, er doodleuk bij te gnuiven. Het zit niet lekker tussen die twee. En onze Minister voor Industriele Aangelegenheden, drong er op aan dat we onze Kerstinkopen zouden beperken tot in Canada geproduceerde produkten om de werkgelegenheid hier te lande te bevorderen. Nou krijg ik ook al schuldgevoelens als ik straks Droste 's kerstkransjes ga kopen. Het feit dat de Ontario Federatie van Vakverenigingen $100.000 bestemd heeft om rassenhaat tegen te gaan is lofwaardig, maar misschien kunnen ze ook een paar duizend opzij leggen om wat meer begrip voor de Christelijke Vakorganizatie te scheppen. De regering heeft Polen 500 miljoen krediet gegeven om hier graan te kopen. En Trudeau was weer eens in zijn beste vorm hier in Toronto toen hij in een toespraak zei dat inflatie het diepste onrecht van onze samenleving was. De begroting, die maar werd uitgesteld als de verloving tussen de gravin en haar chauffeur, zal uitwijzen of de regering de daad bij het woord wil voegen.

• Reagan heeft een politieke overwinning behaald in de Senaat. Na veel neuzenknijperij en ,,voor-wat-hoort-wat'' handelarij werd er voor de verkoop van radarwaarschuwingsvliegtuigen aan Saudi Arabie gestemd. Reken maar dat heel wat senators met hun stem bruggen, postkantoren nieuwe wegen en dergelijke beloningen voor hun distrikten bedongen hebben. De Amerikanen kregen een lesje in internationale diplomatiek van secretaris Luns van de NAVO die hen herinnerde aan de Europese gevoeligheid ten opzichte van de mogelijkheid van een kernoorlog. De anti-kernbewapening- partij in Europe neemt sterk toe en de Yankees zijn nu niet bepaald vol van begrip voor die beweging.

• De direkties van 113 luchtvaartmaatschappijen kwamen bijeen in Frankrijk om in een gezamenlijk koor hun klaagliederen te zingen. Na een onderling dronkemansgebedje kwamen ze tot de konklusie dat ze met elkaar pakweg in het afgelopen jaar een biljoen dollar verlies geleden hadden. Die lui kennen maar een oplossing: verhoging van tarieven. Wie dus nog eens een keertje tante Katrien op wil zoeken kan het beter maar zo gauw mogelijk doen.

• De kaptein van een Russiese onderzeeer beging in zijn navigatie een fout en kwam vast te zitten vlak voor de Zweedse kust. De Zweden willen nu wel eens precies weten wat die onderzeeer daar aan't doen was, hetgeen iedereen natuurlijk wel weet. Zo zie je maar weer dat de snoepers te pas komen.

• De ijzeren dame in Engeland geeft geen krimp en voert haar bezuinigings beleid door tot het bittere einde. De opposite maakte het haar moeilijk met een motie van wantrouwen maar het parlement bewees nog flink onder haar duim te zitten, en de motie werd verslagen.

• Dat akkoordje tussen Van Agt en Joop denUyl is op niets uitgelopen. Rood en rechts gaan nu eenmaal moeilijk samen vooral ook omdat deze Joop zoveel moeilijkheden heeft met het spelen van de tweede viool. Hij torpedeerde het piepjonge kabinet met zijn halsstarrigheid over fondsen voor de werkverschaffing.

• Hier in Toronto maakte de rondbuikige heer Santa Claus zijn intree met een grote optocht. Hij had van mij nog wel een tijdje weg mogen blijven. We gaan hier de inkoopdagen weer aftellen. Nog zoveel dagen tot Kerstmis, u kent dat refreintje wel. Santa Claus krijgt steekpenningen van de grote warenhuizen. Ja Virginia, er is wel een Santa Claus maar helaas is hij omkoopbaar. Hij is de weg van alle vlees gegaan!

Carl D. Tuyl

Als je het mij vraagt

Wat denk jij van de tegenwoordige toevloed van kinderen uit evangelische kringen in onze Christelijke scholen? (2)

Syrt Wolters, Victoria, BC

De vorige keer beloofe ik nader te zullen ingaan op de stellingen die Dr. N.H. Beversluis ontwikkeld heeft in zijn: "Christian Educational Philosophy: A Creedal Summary". Of liever, ik beloofde aan te wijzen wat ik miste in Beversluis' bijdrage. Een uitdrukking die herhaaldelijk voorkomt in z'n werk (en ook in zijn kleine boekje: „A Theology of Christian Education") is, dat de christelijke school de studenten meer geeft „to be Christian with". Wat dat eigenlijk inhoudt, wordt niet zo helder uit de doeken gedaan. Maar ik wil wel graag daarop inhaken. De Christelijke school moet de leerlingen meer geven om „Christelijke" mee te zijn.

Enkele weken geleden bezocht ik een jaarvergadering van een christelijke schoolvereniging. De voorzitter nam de gelegenheid waar om in zijn openingswoord enkele fundamentele karaktereigenschappen van de Christelijke school aan te wijzen. Hij citeerde uitspraken van Harry Blamires uit z'n boek: „The Christian Mind" en van Dr. Greene's lectures: „Touchstones of Distinctive Christian Thought." Beiden kwamen tot de conclusie dat ons tegenwoordig openbare leven sterk gedomineerd wordt door secularir humanisme. Beiden kwamen tot de schrikbarende conclusie: Er is geen Christelijke geest in de wereld. Er is geen Christelijke mentaliteit.

Blamires vergelijkt het Christendom in de westerse wereld met iemand die een beroerte gehad heeft en geheel verlamd is. Aan z'n ogen kun je nog zien dat hij leeft en min of meer reageert op wat er om hem heen gebeurt, maar hij is tot niets meer in staat. Zo is het met het Christendom in de wereld, zegt hij. Er gaat niets meer van uit. In de praktijk passen de Christenen zich heel gedwee aan aan het geseculariseerde leven. Ze vertonen nog een beetje verschil als het aankomt op zedelijke normen, maar als het aankomt op een eigen houding in politiek of vakbeweging of industrie of economie of bedrijfsleven, dan heeft het Christendom niets Bijbels en positiefs te zeggen. Het loopt heel gedwee mee in het geseculariseerde gareel.

In die situatie nu, zei die voorzitter, staan onze christelijke scholen. Wat is nu de taak van de scholen? Leerlingen voorbereiden om zich min of meer staande te houden in zo'n milieu? Of moet een christelijke school hoger mikken? Moeten onze scholen de studenten niet leren zien het onwaarachtige van het seculaire humanisme? En tegelijkertijd hun de rijkdom tonen van een maatschappelijk leven dat gegrond is op de grondwet van het koninkrijk God's: Liefde tot God an liefde tot de naaste. Een goede christelijke school moet studenten afleveren, die hebben leren zien de alomvattende taak van het Christendom in de wereld en moeten zo door hun onderwijzers begeesterd zijn, dat ze bereid zijn om hun carriere in te zetten voor een positieve aanpak van heel het leven voor zover zij er mee in aanraking komen. Niet individueel, maar als een gemeenschap.

Het tragische van de situatie is, dat, als er al zulke gegradueerden van onze school zouden komen, er geen „gemeenschap der heiligen" klaar staat om hen op te vangen! Immers - er is geen christelijke geest aanwezig. De ouders, die hun kinderen naar de christelijke school sturen om voorbereid te worden voor een „Christ-centred" leven, lopen vaak zelf mee in het geseculariseerde gareel! Wat kan men dan verwachten van de gegradueerden van onze scholen? Kan men verwachten dat de jongere generatie, zo van school, de koe bij de horens zal vatten? Dr. Silberman in zijn boek „Crisis in the Classroom" zegt ergens: Een school is nooit beter dan de gemeenschap waarvan het z'n steun ontvangt. Aan de andere kant zijn het de onderwijsinstellingen die de geest van de eeuw vormen. Dus zitten we in een vicieuze cirkel! We zitten in de impasse! Hoe komen we eruit?

De enige manier waarop ik geloof dat we ooit uit die vicieuze cirkel komen is, dat we nu op school en in de gezinnen en in de kerk ons van onze roeping bewust worden. De school moet studenten kweken om in staat te zijn door eigen voorbeeld, in gehoorzaamheid aan God's gebod, weerstand te bieden aan de humanistische druk in het leven, niet mee te doen aan organizaties die het koningschap van Christus negeren of zelfs doelbewust tegenstaan, maar zelf, als een gemeenschap van gehoorzame Christenen, zich te verenigingen en in geloof een eigen weg te gaan.

Een christelijke school moet een positieve indruk maken op het leven. Dat lijkt natuurlijk onmogelijk. Wat moet zo'n handjevol amechtige Christenen doen in de kou? Daar komt natuurlijk niets van terecht! Als we zo praten hebben we nog niet veel begrepen van de innerlijke kracht van het koninkrijk God's.

Als gemeenschap der heiligen hebben we niet de taak om iets te bereiken of om iets tot stand te brengen. Dat is God's zijde van de zaak. Wij hebben alleen maar tot taak om gehoorzaam te zijn. Een beetje fanatisme zal de Christenen heus niet misstaan. Een fanatisme, zoals de geloofshelden die ons in Hebreen 11 voorgehouden worden bezaten, zal ook nu nog wonderen doen. Als daar onze onderwijzers en onze schoolbesturen van doordrongen zijn, dan is er nog hoop voor onze scholen. Maar zo niet - indien we alleen maar met de mond het koningschap van Christus belijden, door wel onze kinderen naar de christelijke school te sturen, maar zelf met de muts gooien naar dat Christ-centred leven, dan zullen onze scholen de boot missen, ondanks de grote offers die gebracht worden.

Het schoolsysteem in Quebec sluit zich aan bij de behoeften van deze tijd

door William Stewart

Canadian Scene — Gedurende de "Quiet Revolution", de hervormingsperiode in de zestiger jaren in Quebec, vond een van de meest fundamentele veranderingen plaats op het terrein van de scholen.

Tot aan die tijd had de provincie geen Ministerie van Opvoeding. De opvoeding was over 't algemeen in handen van religieuze ordes en de regerings-afdelingen die verantwoordelijk waren voor opvoedings-beambten waren de Rooms-Katholieke en Protestantse inspecteurs van het onderwijs.

De leerplicht liep slechts tot 14 jaar, en daar werd niet eens streng de hand aan gehouden. In de scholen en colleges had men allerlei verschillende programma's en maatstaven.

Gedurende de jaren zestig heeft een door de regering van Quebec aangewezen commissie een brede studie gemaakt van schoolsystemen in Noord-Amerika en Europa. Nu hoort men er zelden meer over spreken, maar dat was de Commissie Parent, genoemd naar de president, Monsignor Alphonse-Marie Parent van de universiteit van Laval.

Een van de ver-rijkende aanbevelingen was dat er een nieuwe groep scholen opgezet zou worden, die een verbinding zouden vormen tussen middelbare scholen en universiteiten, en ook opleiding zouden geven in practische vakken, waaronder technische opleiding voor studenten die niet van plan waren om aan een universiteit te gaan studeren. De officiele naam van deze instellingen is "Colleges d'-Enseignement General et Professionel", men noemt ze nu CEGEP's. Men zou ze colleges voor algemene en technische opleiding kunnen noemen.

Over heel Quebec zijn deze CEGEP's verrezen en elke streek van de provincie heeft er nu een. Zij hebben de plaats ingenomen van de zogenaamde klassieke colleges die door religieuze gemeenschappen werden bestuurd, en nog opgezet waren volgens het patroon van oude instituten in Europa die hun opleidingen al lang hadden gemodernizeerd.

De klassieke colleges van Quebec waren ongeschikt, vooral in de periode na de Tweede Wereld oorlog. De televisie kwam opzetten en kreeg een wijdere invloed in Quebec, terwijl de industrie een snelle ontwikkeling doormaakte en een groot gedeelte van de bevolking van Quebec in de steden ging wonen.

Met deze aanbeveling van de door de regering gefinancierde CEGEP's, heeft de commissie Parent getracht het netwerk van klassieke colleges te vervangen en te moderniseren, en een opleidingsroute met aanvaardbare maatstaven op te zetten voor jongelui die uit de middelbare school komen, waarlangs zij òf naar de universiteit òf in een technische opleiding kunnen gaan. Ook zouden de CEGEP's opleidingen voor volwassenen bieden in de verschillende gewesten.

De wet die het opzetten van CEGEP's in Quebec goedkeurde werd in 1967 aangenomen. In het begin was er geen aparte bepaling voor Engels-sprekende CEGEP's. Maar als gevolg van het werk van gemeenschapsgroepen heeft het Ministerie van Opvoeding de behoefte daaraan erkend. Nu vindt men deze in Montreal, Quebec, Hull, het gebied rond Sherbrooke, en in sommige andere plaatsen deelt men de schoolgebouwen.

Vroeger was over 't algemeen een opleiding aan een college zoals ze toen bestonden, of aan een universiteit te duur voor de meeste mensen in Quebec. Nu maakt het grote aantal CEGEP's met hun gratis onderwijs hun opleiding toegankelijk voor jongelui in de hele provincie. en zij dienen ook als een aansporing om door te leren.

Hoewel de maatstaven worden bepaald door het Ministerie van Opvoeding in Quebec City, houdt men wel rekening met plaatselijke overwegingen en behoeften bij het opzetten van de programma's. Op een van de CEGEP's geeft men een cursus in het loodsen van schepen, omdat loodsen die de schepen helpen om de St. Lawrence waterweg te bevaren goed-betaalde posities hebben. Binnenkort wordt er in Quebec een school geopend waar men onderwijs zal geven voor het werk van luchtvaartcontroleur, en die zal deel uitmaken van een CEGEP.

In de jaren vlak nadat de CEGEP's geopend waren, leek het alsof het plan in moeilijkheden was geraakt omdat een veel groter aantal studenten dan men had verwacht het tweejarige programma kozen dat opleidt voor de universiteit, terwijl de belangstelling voor de drie-jarige technische programma's klein was. In de laatste tijd is door de dringende behoefte van de industrie aan technisch geschoolde mensen de weegschaal doorgeslagen naar de andere kant, en grote aantallen Frans sprekende studenten kiezen hun studie nu ook in de richting van loopbanen in het bedrijfsleven.

De hervorming van de opvoeding in Quebec en de vernieuwing van het systeem was waarschijnlijk een van de voornaamste prestaties van de Quiet Revolution. Ondanks veranderingen in de regering en onder regeringen van verschillende politieke partijen ging het werk toch door. Veel resultaten van de hervorming zijn reeds duidelijk zichtbaar.

Lees C.C., de familie krant.

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Uit Nederland

vervolg van pag. 16

☐ Minister André van der Louw van CRM, vindt dat de nederlandse televisie op vrijdag- en zaterdagavond langer in de lucht moet blijven, tot zo'n half twee 's nachts. De minister denkt dat op die manier een einde kan worden gemaakt aan de TV-piraterij (het illegaal uitzenden door particuliere groepjes door gebruik te maken van de kabelnetten). Van der Louw gaat er binnenkort over praten met de omroep. Ook wil de nieuwe CRM-minister dat er 's-middags televisie komt, voor de **vele thuiszitters.**

☐ De Raad van Kerken in Nederland zegt te hebben bewerkstelligd dat 65 Armeense christenen die uit Turkije naar Nederland zijn gevlucht, naar Canada kunnen gaan. Een Armeense organisatie in Canada zou zich garant hebben gesteld voor de opvang van de Armeniers. Op het ogenblik verblijven ongeveer duizend Turkse christenen in Nederland. Waarschijnlijk zal het merendeel van hen worden uitgewezen, omdat het ministerie van justitie geen redenen ziet hen een verblijfsvergunning te verlenen.

Overigens is nu gebleken, dat het ministerie van justitie al in maart opdracht gegeven had om buitenlanders die op de luchthaven Schiphol om politie asyl vragen, onmiddelijk te detineren, totdat over hun aanvrage is beslist. Gebruikelijk was dat asielaanvragers op vrije voeten bleven en een advocaat kregen toegewezen door de Nederlandse Vereniging voor Vluchtelingen werk. De nu bekend geworden maatregel heeft waarschijnlijk tot doel, te verhinderen dat buitenlanders onderduiken, zoals meerdere malen is geschied.

☐ Koningin Beatrix heeft het vernieuwde Amsterdam Rijnkanaal officieel geopend. De werkzaamheden aan het kanaal-verbreden en verdiepen-hebben 16 jaar geduurd en zevenhonderd miljoen gulden gekost. Het kanaal verbindt de Amsterdamse havens met de Waal en uiteraard de Rijn. Door de verbreding moesten ondermeer 24 bruggen worden vervangen. Ook moesten er nieuwe sluizen worden gemaakt bij Wijk bij Duurstede en Tiel. Het kanaal is nu ook geschikt geworden voor de duwvaart, waardoor de concurrentie positie van de Amsterdamse haven wordt verbeterd.

☐ Staatsbosbeheer gaat boswachters op de Veluwe uitrusten met een cross motor om zo de strijd aan te binden met de gemotoriseerde stropers, maar ook tegen jonge motor crossers die de natuur vernielen. Deze lieden konden letterlijk niet door de boswachters worden bijgebeend.

Uit andere persen

Op catechisatie word je onderwezen

(Kerknieuws) — In een artikel over ,,Humor op de kansel'' in de (gereformeerde) ,,Friese Kerkbode'' vertelt ds. Th. Kuiper over ds. J. Voerman die van 1924 tot 1947 predikant van de Gereformeerde Kerk van Joure is geweest.

,,Ds. Voerman las de wet voor en onderhand begon de R.K. kerkklok te luiden. Hij stak de vinger omhoog en riep vol ontzag: — de man had werkelijk acteertalent — ,,De klokken luiden over Gods wet''. Toen begonnen er wat jongens een beetje te lachen. Hij keek hen doordringend aan en riep: ,,Als je je lachzenuwen in dit plechtig ogenblik niet kunt bedwingen, dan ga je er maar uit''.

Iemand keek op zijn horloge. Voerman zag het en zei: ,,Hè vriend, als het je verveelt ga je er maar uit.''

Op een keer begon hij zijn preek aldus: ,,Ik hoop niet dat ik dood ga ... Julie wel?'' Hij keek de kerk rond en zag zomaar iemand in de gemeente doordringend aan: Hee jo, hoop jij dat je dood gaat? Nee toch zeker? Niemand wil dood. Maar misschien hoeft het ook niet. Ik hoop het voor mijzelf van niet. Hoe kan dat nu, niet doodgaan? Dat kan, als je nog leeft als de Here terug komt. Wel, wel, dat hoop ik te beleven, mensen. Julie toch ook ...? Of niet dan?''

Zo ging dat dan verder. Wij hingen aan zijn lippen en het staat in mijn geheugen gegrift. Nog een voorval. Iemand vroeg op catechisatie: ,,Moatte wy ek wat leare, doomny?''

,,Leren, leren,'' brieste hij, ,,het is hier geen bewaarschool''. Dan tegen de bedoelde catechisant: ,,Op school moet je leren, hier wordt je onderwezen in de vreze des Heren en de vreze des Heren is het beginsel van alle wijsheid''.

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Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. Secretary: D. Brinkman, R.R.#1, Bowmanville, ON L1C 3K2. Applications for accommodation to be sent to:

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Brampton, Ontario
L6V 3N2

SAMEN GROEIEN

Canadezen. Ze komen van diverse achtergronden en van verschillende delen van Canada. Ze wonen en groeien samen als trotse inwoners van ons prachtige land.

Tien jaar geleden erkende de regering officieel de culturele verschillen van dit grootse land van ons toen zij het beleid van het Multiculturalisme formuleerde. Dit was een nieuwe verplichting aan de groeiende ontwikkeling en vergroting van de geest van begrip tussen de vele erfgoederen die onze natie gevormd hebben.

Canada

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ANNIVERSAIRE
S'ÉPANOUIR ENSEMBLE

Onze verplichting aan Multiculturalisme is in dit tiende jaar sterker dan het ooit geweest is. En morgen zal het zelfs nog levendiger zijn.
Sluit u daarom bij ons aan in de viering van het verleden, het heden en de toekomst - een toekomst die ons een beter begrip van onszelf en van ons land zal blijven brengen - samen groeien.

Minister of State Multiculturalism
Ministre d'État Multiculturalisme

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THANKS

HOORNTJE: Steve and Alice Hoorntje like to thank our children, relatives and friends for making our 25th Wedding Anniversary such an unforgettable day.
71 Watson Cr., Brampton, ON L6W 1E5

BIRTHS

DE MOOR: With joy and gratitude to God, we received from him, JOANNA CHRISTINE, born on September 23, 1981. A sister for Jonathan Michel, fourth grandchild for Mr. and Mrs. S. Postma, Griffith, IN, twenty-seventh grandchild for Rev. and Mrs. H. De Moor, Venice, FL. Thank God with us for the gift of new life.
Ary and Sharon De Moor, 10705-139 St., Edmonton, AB

HAMHUIS: With praise and thanks to God, the giver of life, Hans and Marg (Molema), joyfully announce the birth of their second daughter, MELISSA NICOLE, on Sunday, October 4, 1981, weighing 7 lbs. 13 oz. She is a welcome sister for David, Shannon and Darren. Proud grandparents are Mr. and Mrs. Klaas Molema of Richmond, BC and Mr. and Mrs. John W. Hamhuis, Sr. of Smithers, BC
4743 McConnell Ave., Terrace, BC V8G 2G7

QUIRT: With praise and thanksgiving to God, we, Jim and Lucy (Metselaar) of Temagami, ON, gladly announce the birth of our first child, a son, TIMOTHY JAMES, 8 lbs. 8 oz. born October 7, 1981 at St. Joseph's Hospital, North Bay, ON. Proud grandparents are Bob and Lenore Quirt, Hank and Trien Metselaar of Oshawa and great-grandmother Mrs. Mary Edwards of Los Angeles, CA, USA

TURKSTRA: With much joy and thanksgiving to God, the giver of life, we, Roy and Marie (nee Farenhorst), gladly announce the birth of our first child, a beautiful son, AARON JAMES, born October 13, 1981. The 8th grandchild of Mrs. J.C. Farenhorst and 4th grandchild of Mr. and Mrs. J. Turkstra.
125 Cecilia Ave., London, ON

VANDERKLOET: We thank the Lord for entrusting to us a precious daughter, MARYA EIRENE, born July 6, 1981, a granddaughter for Mr. and Mrs. E. Kok and Mr. and Mrs. E. VanderKloet of Toronto. We pray for wisdom to raise her in the fear of the Lord.
Richard and Ellen VanderKloet, 36 Barrington Cres., Brampton, ON L6Z 1N3

VLAARDINGERBROEK: Bill and Ria thank the Lord for the beautiful gift of a healthy baby girl, KIMBERLY-MARIA, born on Sunday, October 4, 1981. A sister for Kristi. Kimberly is the fifth grandchild for Mr. and Mrs. H. van Marion, and the second grandchild for Mr. and Mrs. A. Vlaardingerbroek, all in The Netherlands.
9 Wallace St., St. Catharines, ON L2S 3A8

BIRTHS

VRIEND: God has given us the privilege of forming and shaping this tiny vessel, PETER WILLIAM, for his glory. Born October 20, 1981 to his joyful parents and family, Jake and Minka; Joel, Deborah, Sarah and Danielle. Another grandson for Mr. and Mrs. Wm. Smids and Mr. and Mrs. F. Hofland, Sr. Another great-grandchild for Mr. and Mrs. H. Koopmans, Ylst, Friesland.
10 Echo Dr., Guelph, ON N1G 1H2

MARRIAGES

MARKUS-BROUWER: Mr. and Mrs. A. Markus of Bradford, ON, are pleased to announce the forthcoming marriage of their daughter, LEONA ELISA to GARY CLARENCE, eldest son of Mr. and Mrs. Andy Brouwer of New Market, ON. The ceremony will take place, the Lord willing, on Saturday, November 14, 1981, at 3:30 p.m. in the Springdale Chr. Ref. Church. Rev. James M. Evenhouse officiating.
Future address: R.R.#2, New Market, ON

MIEDEMA-SMIT: Mr. and Mrs. Art Miedema and Mr. and Mrs. Arend Smit, announce with joy the forthcoming marriage of their children, AUDREY and ROBERT. The ceremony will take place, the Lord willing, on Saturday, November 28, 1981, at 3 o'clock in the Chr. Ref. Church, Kentville, NS. Pastor John Visser officiating.
Future address: R.R.#2, Waterville, NS B0P 1V0

PRONK-GUICHELAAR: Mrs. C. Pronk of Arthur and Mr. and Mrs. C. Guichelaar of Brantford, are pleased to announce the forthcoming marriage of their children, EDITH and JOHN. The ceremony will take place, the Lord willing, on Saturday, November 7, 1981 at 4:00 p.m. in the First Chr. Ref. Church of Brantford. Rev. W. Postman officiating.
Future address: 919 Harford St., Apt. #306, Woodstock, ON N4S 2E8

Enigste kennisgeving
VAN ARRAGON-TEMPELMAN: Mrs. Willemina van Arragon, Acton, en H. Tempelman, Thunder Bay, geven met dankbaarheid kennis dat God hen heeft samengebracht. Zij wensen verenigd worden in de band van het huwelijk op vrijdag 6 november 1981 in Acton.
Voorlopig adres: R.R.#4, Acton, ON

VANDE POL-ZEKVELD: Mr. and Mrs. John Vande Pol of Oshawa and Mr. and Mrs. George Zekveld of Sunderland, are pleased to announce the forthcoming marriage of their children, LINDA-ANN and TEUNIS (Tom). The wedding ceremony will take place, D.V., on November 20, 1981, at 5 p.m. in the Zion Chr. Ref. Church, Oshawa, ON. Rev. Peter W. de Haan officiating.
Future address: 152 Townline S., Oshawa, ON L1K 1B2

ANNIVERSARIES

1956 1981
November 10
"What shall I render unto the Lord, for all his benefits towards me" (Psalm 116:12).
With joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our dear parents,

BILL and TONI BUMA
(nee Andringa)

It is our prayer that God will continue to keep them in his loving care and continually bless them.
Congratulations Mom and Dad.
With love:
Ann & Brian
Simon
Lisa
John
Home address: R.R.#4, Bowmanville, ON

ANNIVERSARIES

Red Deer Bentley
1956 1981
November 14
With thanks to God, we are happy to announce the 25th Wedding Anniversary of our loving parents,

KLAAS and JENNY BRINK
(nee Zee)

May the Lord bless them many more years together.
Kathleen — Lacombe
Elsie — Red Deer
Harvey — at home
Wendy — at home
Fred — at home
Valerie — at home
R.R.#1, Bentley, AB T0C 0J0

1956 1981
November 10
Ecclesiastes 4:9,10
With joy and thanksgiving to God, we hope to celebrate, and are happy to announce, the 25th Wedding Anniversary of our dear parents,

WILLIAM and MARGARET BUYS
(nee Hogendoorn)

We are thankful to the Lord for giving us such wonderful and thoughtful parents, and for all the years he has given them to us. It is our prayer that the Lord will also continue to bless and keep them for each other and us, as he has so graciously done in the past.
Love from all your children:
Margo & Tim Janssens; Amanda — Thunder Bay
Bill & Lisa Tigchelaar (girlfriend) — Hamilton
Kathy & Peter Kralt — Beamsville
Brian — Ottawa
Carl — at home
David — at home
Mark — at home
John — at home
Darrell — at home
Trevor — at home
Home address: 13 Village Park Dr., Beamsville, ON L0R 1B0

1946 1981
Wolvega Whitby
Friesland Ontario
November 14
35 years of marriage
We praise and thank the Lord for our parents' many happy and blessed years together. May he continue to bless them and their children in the years to come.

BOB and YNTSKE EENLING
(nee Hoogeveen)

With love and congratulations from their children:
George & Lena Eenling; Nadine, Jason
Peter & Thea Eenling
Betty & Robert Stinson
Cathy & Kennth Goring
Home address: R.R.#2, Whitby, ON, Canada L1N 5R5

1931 1981
November 18
Dordrecht, Z-H Barrie, ON
With joy in our hearts and thanksgiving to God, our heavenly Father, we celebrate with our parents,

DIRK and CORNELIA
VAN DALEN
(nee Huisman)

their 50th Wedding Anniversary. We, their children, thank them for their care in raising us. We pray that the Lord will continue to bless them and keep them for each other in the days to come.

Jeannette & Jaspert Capelle; Arthur and Marg (Daniel - great-grandson), Cynthia — Churchill, ON
Rennie & Tineke VanDalen; Peter, Rob — Calgary, AB
Dirk & Ludy VanDalen; Anita, Derek, Jeffrey, Nora — Mississauga, ON
Toob & Jeanne VanDalen; Kevin — Sharon, ON
Corrie & George Laidlaw; Ian — Pickering, ON
Gerard & Rosemary VanDalen; Katrina, Alisha and Colin — Barrie, ON
Home address: 99 Duckworth St., Barrie, ON L4M 3V9

ANNIVERSARIES

1936 1981
November 10
With joy and gratitude to God, we celebrate the 45th Wedding Anniversary of our parents and grandparents,

HENRY and WILMA DE MOOR
(nee Ringnalda)

We thank God for the blessing you both have been to God's kingdom and to our family. Your lives have taught us the message of Matthew 6:25-34.
Your children:
Jos & Henny De Moor
Jan & Tineke Bosman
Laurence & Doris Vandenberg
Harro & Wilma Van Brummelen
Dick & Trudy De Moor
Henry & Ina De Moor
Bob & Margo De Moor
Ary & Sharon De Moor
Dirk & Joanne Booy
and 27 grandchildren
Address: c/o Royal Coachmen Resort, P.O. #398, Venice, FL, USA 33595

OBITUARIES

The Young Couples Club of the Mt. Hamilton Chr. Ref. Church, Hamilton, would like to express their sincere Christian sympathy to Sid Brouwer, the Smink and Brouwer families in the loss of his wife, their daughter, sister, daughter-in-law and sister-in-law,

JACQUELINE BROUWER
(nee Smink)

May our heavenly Father comfort you for "Earth has no sorrows that Heaven cannot heal" (Ps. Hymn #458).

Our congregation mourns in sympathy with Rien and Tineke Kaptein and their children, for their mother and grandmother,

Mrs. JANS KAPTEIN
(nee Braam)

who died suddenly on October 15, 1981 in Lisse, The Netherlands. The God of grace grants comfort with the assurance of his promises in the resurrection of our Lord, and renews our strength in the hope of his coming again in glory.
"...there is nothing in creation that will ever be able to separate us from the love of God" (Romans 8:39b).
Congregation and Council, Waterloo Chr. Ref. Church.

On Monday, October 26, 1981, the Lord took unto himself our dear friend,

REINDER KUIKEN
at the age of 81.
"My grace is sufficient for thee" (2 Corinthians 12:9).
We pray that the Lord will be near Anna, the children and their families, and comfort them.
We will miss him.
Jelte & Ge Posthumus — Lambeth

On July 7, 1981 through a tragic accident, 4 days before his 14th birthday, our heavenly Father thought it best to take away from us our dear son and brother,

HAROLD JOHN
God's covenant promises are of great comfort to us.
Psalm 103:15-18.
Gerry & Hermien Wikkerink-Siebring
Bill, Roger, Wilfred
Home address: R.R.#1, Box #15, Cobble Hill, BC V0R 1L0

THANKS
BIRTHS
MARRIAGES
ANNIVERSARIES
OBITUARIES
Read all the community news in our Classifieds!!!

OBITUARIES

"If we live, we live to the Lord; and if we die, we die to the Lord; so whether we live or die, we belong to the Lord" (Romans 14:8).
October 24, 1903 October 8, 1981
Suddenly the Lord has called home to be with him our dearly beloved husband, father, grandfather and great-grandfather,

CORNELIS VAN'T LAND
at the age of 77 years and after 49 1/2 years of marriage.
He is survived by his loving wife: Alice van't Land (nee van den Born)
and his children:
Len & Betty Vogelaar — Pincher Creek
Durk & Janny de Jong — Calgary
Mike & Wilma Sandstra — Red Deer
Cor & Hennie Korver — Lethbridge
John & Irena van't Land — Lethbridge
Hans & Hilda van't Land — Coalhurst
19 grandchildren and 2 great-grandchildren and 3 sisters in Holland.
He was predeceased by 1 sister, 1 brother, in Holland, and 2 grandchildren in the Lethbridge area.
Funeral services were held in the First Chr. Ref. Church of Lethbridge on October 13. Rev. Tuininga officiated.
Mailing address: Box #608, Coalhurst, AB T0L 0V0

HELP WANTED

SECRETARY/RECEPTIONIST: St. Catharines area firm is looking for a secretary/receptionist with good secretarial skills and an ability to organize. Send resume to: Box 4649, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

WANTED: Urgently require a young couple to live and work on a **dairy farm** in Alberta; 30 miles from Edmonton. Must be an experienced milker and capable of general farm duties. Wages are negotiable and accommodations available. Write to: Ben Rietveld, R.R.#2, Fort Saskatchewan, AB T8L 2N8 or phone: 403-998-1400.

Chief Executive Officer: Experienced Christian leader required for position of General Secretary of Canadian Bible Society, January 1, 1983. Apply by January 15, 1982 with resume and references to Mr. Harry H. Edmison, Canadian Bible Society, 10 Carnforth Road, Toronto, ON M4A 2S4.

Journey man auto body mechanic is needed for immediate employment in a clean, modern, well-equipped shop. A great opportunity for someone who is looking for a change and takes pride in doing quality work. Our area offers beautiful mountain scenery, excellent hunting and fishing as well as a friendly Chr. Ref. Church and elementary Chr. education. Call: Norm Mantel collect at: (604) 635-3929, Norm's Auto Refinishing Ltd., R.R.#3, Terrace, BC V8G 4R6

MINISTER WANTED

THUNDER BAY: The First Chr. Ref. Church of Thunder Bay, ON, Canada is now vacant and in need of a pastor. Any minister who feels so moved by the Holy Spirit to serve the Lord of the Church by ministering to this congregation and is interested in pursuing this advertisement please contact the clerk: Mr. H.H. Jaspers, R.R.#3, Thunder Bay, ON, Canada. Phone: 807-939-2329.

EMPLOY. WANTED

Job wanted on poultry farm, either in the killing/processing plant or in egg production. Phone or write: Fred Van Rooyen, R.R.#5, Charlottetown, PE C1A 7J8, Tel.: (902) 569-2480.

Classified Advertising

EMPLOY. WANTED

Male, single 19 years, seeks employment on dairy farm; intern; has experience in milking, feeding and general work; wants to learn and to start immediately. Phone (416) 899-1608 or write: Gerry Van Yken, R.R.#1, Wellandport, ON L0R 2J0

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for a temporary teaching position for **grade 3**, commencing January 4, 1982. Position could possibly become permanent. Please forward complete resume and application to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7, phone: 416-451-3236.

FOR SALE/RENT

For sale or rent
Dundas
2 bedroom house with garage; $325 rent plus own heat, hydro, water. Immed. pos. Phone: 627-1925.

FOR SALE

DAYTONA BEACH AREA: nice house; completely furnished; large lot; garage; 1 mile from ocean beach; close to everything; quiet street; asking $32,000 U.S.; Call: (519) 621-3616 now, or (904) 788-4550 in November.

FOR RENT

Clearwater/St. Petersburgh Beach area, Florida

FOR RENT: In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens, 90 minutes to Disneyworld. An ideal vacation place. **RATE:** US $240 per week and up, depends on season. For details/reservations write: P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone evenings: (416) 445-1359.

ACCOMMODATION

Young immigrant is looking for room and board with Chr. family. Phone: 464-2794, Edmonton.

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275 acre dairy farm: 2 nearly new homes; complete with all equipment; registered Holstein herd and large milk quota; vendor will hold 2nd mortgage; must really be seen.
Nearly new raised ranch: 4 bedroom home, barn 40 x 100 with broiler breeders; contract available; could be used for horse barn; set on 3 acres land; 25 miles from Hamilton; buy of the year!; owner moving.
600 sow: farrow-to-finish hog operation; good financing; priced to sell.
30,000 cage layers: barn fully automatic; good ranch home; vendor hold 1st mortgage.
12,500 commercial eggbreeders: fully automatic; very good 4 bedroom home; 16 acres of good, garden land, plus trout pond; asking only $195,000 with 9% and 10% mortgages.

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ask for Keith Miller
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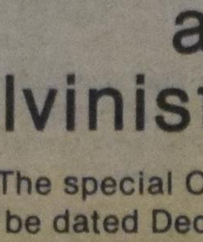

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Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
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The Back to God Hour,
P.O. Box 5070,
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Nation wide advertising
An ad in C.C. goes a long way!

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Let's face it!

There is a lot of value in a family picture taken in your home. Surprise your relatives with one at Christmas.

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PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

COMING SOON

CHRISTMAS COMES EARLY at Calvinist Contact

The special Christmas Issue will be dated December 4, 1981 and mailed December 2, 1981.
Those wishing to place Season's Greetings advertisements in this issue are urged to send their ad, together with the $10 payment to Calvinist Contact by **November 23.**
All display ads for this issue must be in by **November 20.**
CALVINIST CONTACT
99 Niagara St., St. Catharines, ON L2R 4L3

Catechism classes offered for Calvin students

Calvin College offers on-campus catechism classes for Calvin students each semester, one or two classes per semester, on the Heidelberg Catechism. (This is a non-credit "extra" offered in addition to the regular, credit courses taught in the Religion and Theology Department). Between 25 and 40 attend each semester. The classes are intended for Christian Reformed (CR) students who want a brief review prior to their public profession of faith, professing members who want a refresher, and Calvin students from other evangelical churches who want to review a Reformed doctrinal standard.

Usually the CR students make profession of faith in their home churches. Occasionally these students, with permission of the home consistory, are examined by elders from the four churches that sponsor the Knollcrest (Sunday on-campus) worship services and make profession of faith at these services. Non-CR students who wish to join the CRC are either examined by these elders or by a local consistory, and though they make profession of their faith in the campus service their membership is placed in a local church.

Since the class time is limited to a semester, only the high points of the Heidelberg Catechism are covered. Nor do we devote extensive time to any single issue. Many students visit me in my office to discuss these in greater depth or to discuss personal spiritual concerns.

The group is always highly motivated, and a joy to teach!

Rev. Bernard Pekelder,
vice-president
for student affairs
and college chaplain
Calvin College
Grand Rapids, MI

Wy hawwe wer in
Fryske joun!
november 14 yn Jarvis
De jouns 7:30 ure yn de
Jarvis Dis. Chr. Skoalle
mei stikjes, foardrachten en sjongen

John Knox Christian School
1884 Lakeshore Rd. W.
Clarkson, Ontario
ANNUAL BAZAAR
Saturday, November 14, 1981
12 noon - Fashion Show 12:30 - Bazaar opens
6:00 - Auction
Further attractions are: lunchroom open all day serving your favourite Dutch and Canadian food, art work, games room, sewing and knitting, kiddies korner, bake sale, herring stand, preserves and groceries, flowers and plants, movies for children, clown face-painting.
Babysitting is available
A good place to come and meet friends!

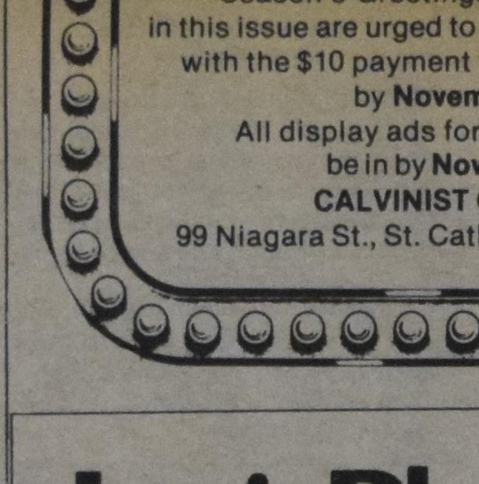
LET'S PLAY CHESS

Editor: Pete Layer

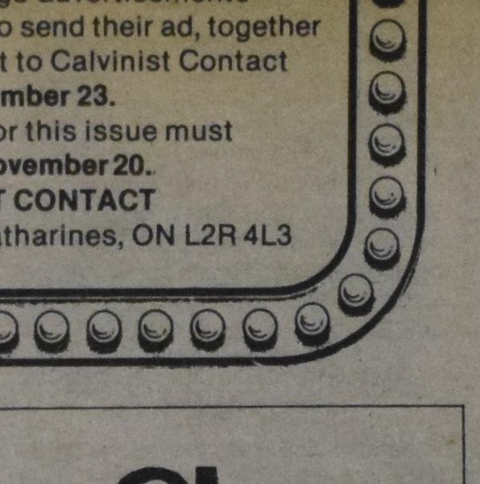
FIRST SERIES OF PROBLEMS IN NOVEMBER

#892
Game Position
13

#893
E.Y. Leveshitz,
Russia, 1960
8



13 3 pts.



2-mover 10 2 pts.

Comments

1. Our monthly game position is shown in #892. It's a one-way solution to mate. One quiet move may fool you. Please give the full solution.
2. The pieces in #893 are positioned well. Each piece, both White and Black, displays what it does best. Please give the key and threat, if any.
3. The deadline will be given with next week's problems.

25th ANNIVERSARY

Emmanuel Christian Reformed Church

Calgary, Alberta
December 5 and 6, 1981

Former members and friends are invited to participate in the commemorative events - a supper and social program on December 5 and worship services on December 6.
If you plan to attend, please register with:

H.W. VanBrummelen
1928 Glenwood Dr., S.W.
Calgary, Alberta
T3E 3Y5
Phone: **(403) 242-3228**
(also indicate if lodging is required)

OCSTA: A growing sense of professionalism

continued from page 1

and specifically in physical education.

Organizational concerns

A growing organization has growing concerns. An increase in numbers means an increased workload on board and committees. Although much of the work can be delegated, as was the case with the organization of the convention, decisions on organizational problems and professional standing and certification, for example, appear to need further investigation and quicker implementation than a committee composed of members from opposite ends of District 10 can handle.

The Guelph area Chr. schools organized this convention. Cambridge teachers looked after entertainment for the banquet; Burlington after the banquet, Drayton the publishers' book displays, Guelph the convention booklet, Dundas hospitality and lodging, and so on down the line. And the OCSTA as a whole voted on a number of issues at the general business meeting. Some matters could be handled routinely, but the organization has not been able to reply to Ministry of Education SERP report on the future of education in Ontario, or to the Ontario Teachers' Federation report about the possibility of it granting teaching certificates to all teachers in all the school systems within the province, or to a recent OAAIS report on government support for Chr. education.

The board suggested that OCSTA create the position of an executive secretary as a solution to the growing board workload. Yet many teachers wondered whether the appointment of a secretary would not take away from the grass-roots nature of the association by creating a bureaucracy. Some questioned the validity of teachers addressing themselves to matters. Yet others expressed the need for increased professionalism within the management of the organization. But when the vote was taken, only 68 percent of the teachers were in favour, a long ways short of the 80 percent vote required for this particular motion. Acceptance of the motion would have meant an increase in OCSTA fees of $75. That may have played some part in the outcome.

Teachers decided to accept a resolution that makes a BA a necessary prerequisite for a Christian Teaching Certificate, with one-third of the courses taken at a recognized Christian institution of learning. There may be some question on the management of OCSTA affairs, to Chr. education but not on its commitment.

HOMESTEAD

You are cordially invited to attend the annual meeting of Homestead, an organization of concerned Christians for the well-being of ex-psychiatric patients.

Thursday, November 12, 1981
at 8 P.M. in the
Immanuel Christian Reformed Church, Hamilton

***Speaker*: Mary Vander Vennen,**
Christian Counselling Service, Toronto
***Topic*: Christian Caring — What is it?**

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Mountain Grove
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Hours:
Mon.-Wed.: 10-6
Thurs.-Fri.: 10-9
Sat.: 9-6

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—(No outside antenna necessary)

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No fiddling with controls!

All you need to do, is turn it on.

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- mens en wetenschap
- boeken en schrijvers
- sport
- kroniek van Nederland
- kerk en samenleving

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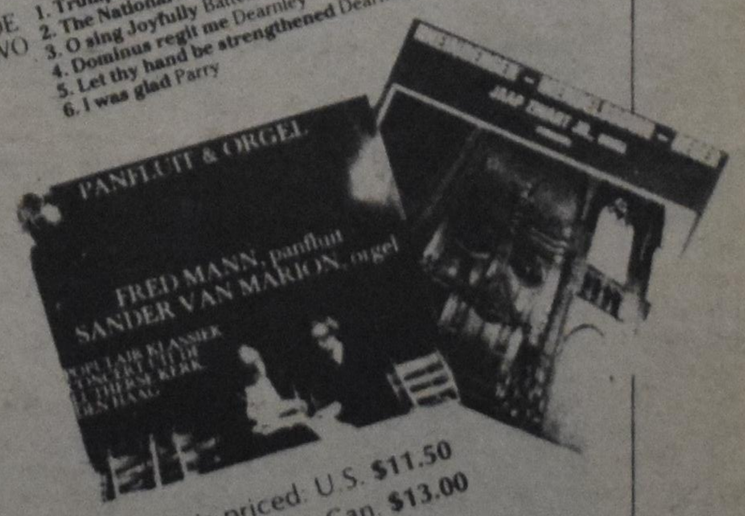
THE CATHEDRAL CHOIR
Organist: Christopher Dearnley
Master of the Choir — Barry Rose

SIDE ONE
1. **Fanfare** Dearnley
2. **Praise, my soul** Goss
3. **Psalm 121** Rose
4. **Who can express?** S. S. Wesley*
5. **Te Deum in B flat** Stanford
6. **All people that on earth** arr. Vaughan Williams

* Paul Phoenix (Treble)

SIDE TWO
1. **Trumpet Tune from King Arthur** Purcell
2. **The National Anthem** arr. Jacob
3. **O sing Joyfully** Batten
4. **Dominus regit me** Dearnley
5. **Let thy hand be strengthened** Dearnley
6. **I was glad** Parry

(Only available on cassette.)



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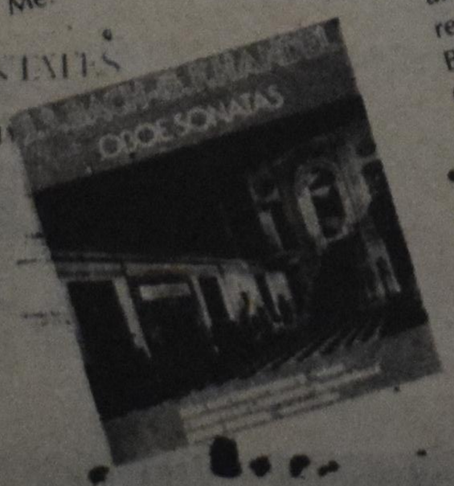
- **KERST CANTATES BY JAN ZWART** and parts of his Kerst (Christmas) suites for Organ. This is the first record with the Kerst Cantates. Geref. Gemengd en Kinderkoor TA BEEL (Den Bosch, Holland), Nederlands Strijkorkest, Jaap Zwart Jr., Organ; under the direction of JAAP ZWART Sr. Kerst suites played by Jaap Zwart Sr. on the Organ of the DOMKERK in UTRECHT.
- **PETER BREE, OBOE & JAAP ZWART, ORGAN.**
- **FIRST ORGAN RECORD JAAP ZWART JR.** (Born 1955) at the Organ of the DOMKERK in UTRECHT.
- **GEORG PHILIPP TELEMANN** Marianne Stucki, flute — Hans Dusowa, viola — Christian Lambour, harpsichord — Peter Bree, oboe — Dries Munnik, cello.
- **J.S. BACH — G.F. HANDEL; OBOE SONATAS** Max Baltensperger, oboe — Christian Lambour, harpsichord — Dries Munnik, violincello.

Each of these records is: U.S. **$11.50** Can. **$13.00**

- **G.F. HANDEL — SONATAS FOR VIOLIN AND CONTINUO** Theo Olof, violin — Simon C. Jansen, Organ

2-record album: U.S. **$23.00** Can. **$26.00**



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EVENTS

CALENDAR of EVENTS

Ontario

AACS Hostess Suppers
Nov. 12: Red Deer/Lacombe: contact Mrs. Betty Weening (885-4396)
Nov. 13: Edmonton: contact Rev. A. Venema (484-2569)
Nov. 14: Calgary: contact Mr. Henk Verhoeff (242-3761)
Nov. 17: Regina: contact Rev. H. Kuperus (522-6979)
Nov. 16: Winnipeg: contact Dr. R. Postuma (668-7498)
Nov. 18: Thunder Bay: contact Mr. Herb Bax (345-7785)
Nov. 21: Bowmanville: contact Mr. John Hull (623-1335)
Nov. 20: Ottawa: contact Mrs. Alice Proper (445-3219)
Nov. 19: Trenton/Belleville: contact Mr. Bert Hielema (478-6837)
Nov. 21: Brockville: contact Mr. Gary Endhoven (659-2488)
Nov. 14: Sarnia: contact Mrs. Karen DeWaal (542-6347)
Nov. 21: London/Strathroy: contact Mr. Henry Brouwer (455-6447)
Nov. 21: Chatham: contact Mr. Kees Vreugdenhil (352-2836)
Nov. 13: Forest/Exeter: contact Mrs. Diana Dreise (873-2424)
Nov. 11: Woodstock: contact Mrs. Cheri Buiter (469-3582)
Nov. 19: Burlington/Waterdown: contact Mr. Bill VanderKruk (689-6984)
Nov. 27: St. Catharines: contact Mrs. Bep Koole (562-5771)
Nov. 28: Brampton: contact Mrs. Hermina Dykxhoorn (791-0906)
Nov. 27: Owen Sound: contact Mr. John VanderPloeg (376-8344)
Nov. 27: Georgetown: contact Mr. S. Adema Sr. (877-3352)
Nov. 27: Barrie: contact Mrs. Barb Duiker (726-0745)
Bowmanville/Oshawa: contact Mr. John Hull (623-1335)
Belleville: contact Mr. Bert Hielema (478-6837)

Nov.7 Ontario Alliance of Chr. Schools will hold its annual, general meeting on November 7, 1981 in the Woodstock Chr. School.

Nov.8 Brampton Christian Choral Society "Praise the Lord" and the St. Catharines, male chorus "Collegium Musicum" will hold a combined concert at 8:15 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.

Nov. 9-10 Opening conference sponsored by the Council of Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.

Nov.10-12 Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.

Nov.13 AACS 25th Anniversary Celebration in Edmonton. At The King's College, 7:00 p.m. Speaker: Dr. Calvin Seerveld.

Nov.14 20th Anniversary Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Metropolitan United Church on Bond Street in Toronto at 8 p.m. Organist Mr. Andre Knevel.

Nov. 14 Fryske joun. November 14 yn Jarvis. De jouns 7:30 ure yn de Jarvis Dis. Chr. Skoalle.

Nov.19 Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.

Nov.21 Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.

Nov. 21 Fall Harvest Bazaar of the Stratford District Chr. School at the Kiwanis Community Centre, Lakeside Dr., Stratford. 10 A.M.

Nov.21 Organ recital on the Kral Wilhelm organ in the Grace Chr. Ref. Church of Scarborough by Henry Hageman.

Nov.27 Curriculum Development Centre Annual Meeting. Dr. Gordon Spykman will speak on the topic "Schools and Society". Time 8:00 p.m. Location: Toronto District Christian High School, 7900 Kipling Ave., Woodbridge, ON.

Dec. 9 Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.

Dec.20 Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.

Dec. 19 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Rehoboth Christian Reformed Church on Scugog St. in Bowmanville at 8 o'clock. Organist Mr. Andre Knevel.

Dec. 23 20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Willowdale United Church on Kenneth Ave. (behind the Nortown Shopping Centre) at 8 p.m. Organist Mr. Andre Knevel.

Harry Houtman plans to be in the following areas for free personal visits:
November 4,5 — Orangeville, Owen Sound
November 17-21 — Kingston, Brockville, Ottawa, etc.

BACK TO GOD HOUR RALLIES
Nov.1: London/St. Thomas, with Rev. W. Boonstra.
Nov.6,7,8: Wingham/Guelph, with Rev. J. Vreeman.
Dec. 11, 12, 13: Chatham/Sarnia, with Rev. J. Vreeman.

AACS Anniversary
Nov.6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.
Nov.7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.
Nov.7, 6:30 p.m. Banquet at Toronto District Christian High School Woodbridge. Speaker: Dr. B. Zylstra.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.6	Wed.Nov.4	Fri.Oct.30-10a.m.	Wed.Oct.28-noon
Fri.Nov.13	Wed.Nov.11	Fri.Nov.6-10a.m.	Wed.Nov.4-noon
Fri.Nov.20	Wed.Nov.18	Fri.Nov.13-10a.m.	Wed.Nov.11-noon

Liturgies for your Christmas Celebrations

"The Story of Salvation,"
by Mrs. Ineke Parlevliet

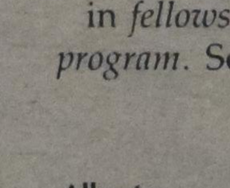
This Liturgy is set up as a play in the form of a dialogue between a "Stranger" and "Watchmen." It calls for 7 people to read the different parts, while the audience participates in singing various hymns and carols.
Price: $0.35 (minimum order 10 copies).

,,'n Adventslied,"
by Rev. J. Van Harmelen
(in the Dutch language)

Using Isaiah 25:7-9, Rev. Van Harmelen meditates on the singing of the Jews, while looking for the Messiah to come. Beautiful songs and poems enrich this program.
Price: $0.35 (minimum order 10 copies)

TO ORDER: State clearly which Liturgy you need and the number of copies; enclose your cheque!
SEND TO: **Canadian Federation of Christian Reformed Women, P.O. Box 335, Grimsby, Ontario L3M 4H8**

Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8
Harry Houtman
Executive Director **1-416-598-2181**
Harry Houtman of Christian Stewardship Services plans to be in the following areas for free personal visits:
Nov.17-21: Kingston, Brockville, Ottawa, etc.



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Salem Sunday scheduled for November

The last few years have witnessed a growing acceptance of the work of Salem Christian Mental Health Association. More people are prepared to come forward when they would like assistance in coping before they run stuck, without thinking of themselves as inferior or second rate human beings. The reaction of the Christian community surrounding them has also become more compassionate and understanding.

Since the average client can afford to pay about twenty percent of the cost of counselling, the rest has to come from elsewhere. The upshot is that Salem can only help as many persons as the supporting income from memberships, donations and church offerings allows. To give a concrete example, every church or person donating $1,000 makes between twenty and twenty-five hours of counselling possible, depending on how much the client(s) can pay.

Salem is in the business of helping people to use more fully their God-given talents, to have the image of God within them come out more beautifully and in a more wholesome way.

Every year in November, many churches designate one Sunday as Salem Sunday, thereby, creating a regular awareness of Salem's counselling program.

Celebrating our 25th Anniversary

PLAN TO ATTEND
AACS 25th Anniversary
Hostess Suppers!

We hope you'll be able to attend one of these Hostess Suppers in your area to help us celebrate 25 years of God's extraordinary blessings. Join with us in *fellowship*, listen to a *speaker from the Institute*, enjoy *music and a slide program*. See local announcements and the Calvinist Contact Calendar for times and places.

Join us in one of these locations

Alberta:
Calgary
Edmonton
Red Deer/Lacombe

Prairies/ Northern Ontario
Regina
Thunder Bay
Winnipeg

U.S.A.:
Chicago
Grand Rapids
Philadelphia
Pittsburgh
Sioux Center

Ontario:
Barrie
Belleville
Bowmanville/Oshawa
Brampton
Brockville
Burlington
Chatham
Forest
Georgetown
London/Strathroy
Ottawa
Owen Sound
Sarnia
St. Catharines
Woodstock

Celebrating the AACS Anniversary in local communities

AACS
229 College Street
Toronto, Ontario M5T 1R4
Telephone (416)979-2331

Building for tomorrow's generation

Books

Science

Pros and cons of the nuclear dilemma

The Nuclear Book by David Peat; Deneau and Greenberg; 1979; pb, 138 pp. Reviewed by Henk Van Andel, Pierrefonds, PQ

This book contains a very readable and clear description of the physical, technical, environmental, and social aspects of nuclear energy production. David Peat is a scientist by training who has taken up the profession of journalism, and who specializes in building bridges of communication between the scientific community and the general public. The book presents a well-balanced account of the nuclear energy question, giving information on such topics as what is nuclear energy, the development of nuclear reactors, the Canadian CANDU system, nuclear wastes, the risk of accidents, regulation of the nuclear industry, radiation and its effects, opposition and alternatives to nuclear energy, and the future prospects of nuclear energy. Peat clearly outlines the advantages as well as the dangers of nuclear energy production.

There has been much publicity in our news media about nuclear energy and its attendant dangers. Many people are vigorously opposed to it, joining in protests, sit-ins, demonstrations, and even civil disobedience. On the other hand, governments continue to build and license reactors in the face of strong public opposition, and many others vigorously defend nuclear reactors as a safe and efficient means of energy production. To those who would wish to inform themselves in order to gain a better understanding of this difficult and often emotional issue, I heartily recommend the reading of **The Nuclear Book.**

Children's Bibles

Meeting God in children's church

Leading Little Ones to God: A Child's Book of Bible Teachings by Marian M. Schoolland; illustrated by Paul Stob; Eerdmans, Grand Rapids, MI, 1981, revised from the 1962 edition; Oxford University Press, Don Mills, ON; 173 pp: cloth, $12.95; pb, $7.75. Reviewed by Harry A. de Vries.

Children's Bibles must always be used with care because they are a secondary source, one step removed from scripture itself. They can never replace the Bible but do try to relate its message in one form or another to young readers. Biblical perspectives, doctrinal interpretation, goals, are all important in presenting the biblical stories. Illustrations play no small part in accentuating the focus of the message.

Leading Little Ones to God is a responsibly-written Bible story book that presents Bible teachings in a unique and meaningful way. The title suggests its scope and its approach, Bible teachings, not stories, for four to ten year-olds. It is intended to develop in very young Christians a personal relationship with God.

The first three parts of the fourteen sections introduce God and his relationship with his people. Parts four to thirteen deal with man's historical relationship with God, such as the fall, redemption, and Christian living. The last section touches on "Things That Are to Happen."

The selections within the parts are topical. Part two, "God is Very Great," is subdivided into teaching sections on God's omnipotence, his person, his holiness, his power and his faithfulness. Each teaching selection draws on relevant parts of the Bible, together with the human experience of things such as nature, darkness, and light.

The individual lessons are followed by a few pointed but simple questions, a Bible memory verse, suggested Bible reading, an appropriate hymn, and a closing prayer. In short, the lessons would be suitable for family devotions, for children's church.

Schooland is a children's story writer. The stories read well. Her prayer that the book "may be a blessing in every home where it is used to the honour of God, and that little ones ... may learn to know and love him" through it, will most likely be answered. The fact that this 1981 revised edition of the 1962 edition has appeared is evidence of the publisher's confidence of its acceptance. Requests for a reprinting of the book have resulted in the first 1981 run of 12,500 copies which has already sold out, and a second printing of the new edition of 20,000. In total, including all printings, the book has sold 125,000 copies in 20 years.

Parents may consider buying the three hymn books that were largely used in selecting the accompanying hymns: **The Children's Hymnbook** by Eerdmans, 1962; **Hymns for Youth** also by Eerdmans, 1966; and **Joyful Sounds** by Concordia Publishing House, 1977. However, the names of the tunes are given so that melodies can be found in other songbooks or hymnals.

Paul Stoub's original water colour illustrations quite aptly add to the content, presenting not only biblical scenes but also current ones, of a girl reading or of a boy singing, for example.

One element that the book lacks is the sense of the terrible judgment of God on unbelief and rebellion. Not much is made of the Old Testament prophets and their harsh messages, although mention is made of the result of sin. The idea that God makes people happy, appears sometimes in too superficial a manner. The line that "God wants us to be happy," or that "much praying will make us happy Christians," could have been more aptly rephrased to reflect it as a natural relationship with God. The lesson on the Lord's Supper emphasizes more the need to show others that you love God than the remembrance of Christ's sacrifice and his promises. One further criticism is that the quotations from scripture are still from the King James version.

As with other Bible story books, parents using this book will normally add or delete parts as the situation or beliefs call for. Yet Scholland's book is basically quite sound. It emphasizes man's role in praising his creator. It speaks of church life, of witnessing, of death and of the second coming when all things shall be made new and we shall all have new bodies.

If there is one prerequisite for young listeners, it would be a general knowledge of the Bible stories, an introduction through another simple Bible story book, but since families would do well to choose a number of Bible story books instead of repeatedly reading through one only, **Leading Little Ones to God** makes a uniquely valuable addition to the set, whatever the number.

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Books

Religion

Understanding Mormonism

The Mormon Papers by Harry L. Ropp; Intervarsity Press, Don Mills, ON, 1977; 118 pp., pb. **The Changing World of Mormonism** by Jerald and Sandra Tanner; Moody Press, Chicago, IL, 1980; R.G. Mitchell, Willowdale, ON; 592 pp., pb. Reviewed by Adrian A. Van Geest, Trenton, ON

The Mormon Papers is an expansion of the author's M.A. thesis. It expresses his deep concern with the rapid spread of Mormonism. Until his early death, he was the director of Missions to Mormons, an organization of which he was also the founder. This book is clearly written out of his missionary concern.

The purpose of **The Papers** is to examine the Mormon Church's claim to divine authority. After an introductory chapter in which he rejects Mormonism's claim to being Christian, Ropp proceeds to review the Mormon scriptures: the **Book of Mormon**, the **Book of Commandments** and **Doctrine and Covenant**, and the **Pearl of Great Price**. The origin and content of these books is reviewed as well as the controversies associated with these writings. Attention is paid to changes made in supposedly divine scriptures. A number of contradictions between these books are also presented. The attempt is to demonstrate that these writings clearly are not of divine origin and therefore carry no authority.

The final chapter is entitled "Witnessing to Mormons." It is really an appendix to the book. Here Ropp offers some advice on how to approach Mormons. He suggests that we use our knowledge of Mormon writings to create doubts in their minds about the reliability of the Mormon scriptures while at the same time creating confidence in the Bible.

This book does not overwhelm you by its length. In very readable form, it provides a good understanding of Mormon writings and their crucial weaknesses. At a very modest price, this book is highly worthwhile purchasing for those who have contacts with Mormons.

And for those who wish to make a more thorough study of Mormonism, **The Changing World of Mormonism** is an exciting book. A student of Mormonism cannot possibly ignore this publication. The Tanners, who are ex-Mormons, present a documented study that represents years of thorough research, research that has withstood all attacks made on it by Mormon authorities. The exposure that these pages represent is an embarrassment to the Mormon church. Were all these things known to most Mormons, it would be doubtful if their present success would hold up.

The authors note, as this reviewer also discovered in a visit to Salt Lake City (Mormon headquarters), that the validity of Mormonism rests upon the claims of Joseph Smith. Any study of Mormonism must therefore thoroughly examine these claims as well as the current status of these claims in the Mormon church.

The authors' research reveals an almost unbelievable story of changes, censorship, and suppression on the part of Mormonism. Extensive quotes and photocopies of Mormon materials support the authors' claims of changes and suppression. Censorship is very prominent in the Mormon church since many earlier authoritative writings are presently an embarrassment. The Tanners were often denied access to important materials in Mormon possession. Much of what dates back to the early years of Mormonism has been left unpublished by the Mormon church.

Considerable evidence is presented on Joseph Smith's early life and practices, which reflect on his claims about the origin of the book of Mormon. The instability of Smith's closest associates is also amply documented and casts further shadows on these claims. Internal evidence is carefully presented to demonstrate how much of the **Book of Mormon** is borrowed material.

A number of Mormon doctrines which they have changed in the course of their history are reviewed, with the authors pointing out that all of these were allegedly received by divine revelation. A long chapter is devoted to "plural marriage" and to how that practice fared in Mormonism. The history of their anti-black doctrine (now changed) is also curious. In similar fashion, the history of other major doctrines and their current status in Mormonism is carefully presented.

In summary, this work represents a thorough investigation of the history of Mormon leaders and of the changes in Mormon doctrine and practice. It is an exposure of weaknesses, fallacies, and corruption. The work can be called definitive and is clearly intended for serious students of Mormonism.

The book's greatest weakness is probably its organization. Some improvement in organization and condensing of the content would likely encourage a wider readership. But there is no question about the value of this book for Mormon studies.

The solid research of the Tanners gives ample proof that the Mormons stand condemned by their own works. I hope the book will see a wide circulation.

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